

RELIGIOUS EDUCATION

VOLUME XXVIII

June, 1933

NUMBER 4

CONTENTS

REPORT OF THE ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION.....	227
A REVIEW OF THE SITUATION FACING THE FORCES OF MORAL AND RELIGIOUS EDUCATION (SUMMARY OF THE PRELIMINARY EXPLORATIONS IN THE LOCAL GROUPS.) <i>Tuesday afternoon, May 2, 1933</i>	228
THE FUNCTION AND PROGRAM OF MORAL AND RELIGIOUS EDUCATION IN RELATION TO THE PRESENT ECONOMIC, POLITICAL, AND INTERNATIONAL SITUATION, <i>Tuesday evening</i>	238
THE CONTRIBUTION OF MORAL AND RELIGIOUS EDUCATION TO PERSONAL MORALE AND PERSONALITY DEVELOPMENT IN A TIME OF SOCIAL STRAIN, <i>Wednesday morning</i>	252
APPRAISING THE EFFECTIVENESS AND IMPROVING THE QUALITY OF MORAL AND RELIGIOUS EDUCATION, <i>Wednesday afternoon</i>	263
THE PRESENT OPPORTUNITY AND RESPONSIBILITY OF RELIGIOUS EDUCATION AND OF THE RELIGIOUS EDUCATION ASSOCIATION, <i>Platform Meeting, Wednesday evening</i>	276
What is Religious Education For?— <i>Hugh Hartshorne</i>	277
The Present Opportunity and Responsibility of Religious Education— <i>Isaac Landman</i>	283
THE DEVELOPMENT OF LEADERSHIP, <i>Revised program for Thursday morning session</i>	288
THE POLICY AND PROGRAM OF THE RELIGIOUS EDUCATION ASSOCIATION, <i>Thursday afternoon</i>	293
SYLLABUS FOR PRELIMINARY EXPLORATION AND DISCUSSION BY LOCAL GROUPS.....	298
SUGGESTED OUTLINE FOR THE ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION.....	300
EDUCATIONAL PHILOSOPHY AND EXPERIMENTALISM— <i>Paul A. Witty</i>	303
BOOK REVIEWS.....	307

Religious Education beginning with this issue becomes a quarterly to be published each year in January, April, June, and October.

The Religious Education Association publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field.

Membership in the Association including the Quarterly is \$5.00 per year. Single copy of Quarterly, \$1.00.

Correspondence regarding articles should be addressed to the Editorial Staff.

Entered as second-class matter Sept. 19, 1931, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

COPYRIGHT, 1933, BY THE RELIGIOUS EDUCATION ASSOCIATION

The Annual Meeting at Cincinnati

The kaleidoscopic changes in the world of things during the past century have operated to give us a very confused if not erroneous sense of values. The events of the past few years have driven many men for a time at least not only to a superficial review of values but to a questioning of some of the basic assumptions on which values have been reckoned. A receptive, and not infrequently an inquiring mind, opens a new door to the possibilities of religious education.

The Annual Meeting of the Religious Education Association at Cincinnati was keenly aware of the demands of the present social situation for that which should be found in religious education. Reports of regional groups throughout the country were carefully considered. An effort was made to uncover the basic and fundamental problems and to uncover ways and means of more effectively meeting the situation. Actual experience and concrete evidence occupied a prominent place in the discussion which is presented in this first number of the *Quarterly Review*. It was an earnest meeting deeply sensitive to the needs of the membership of the Association and of its potentialities in the general social situation.

Two dominant but not discordant notes characterized the conference. One was a deep sense of responsibility for the discovery of ways and means of developing integrated and socialized personalities and the other was the problem of placing the knowledge in hand at the disposal of those who most needed it. After preliminary discussions lasting for almost two years, it was decided to change the publication of the R. E. A. into a *Quarterly Review* devoted more particularly to the former, and an interpretive magazine "Character" to be issued eight times a year, to serve the latter function. It also became apparent that regional groups were rich in potentialities—that those in existence should be strengthened, and that new groups should be inaugurated wherever auspices were favorable and that regional conferences should be arranged whenever and wherever practicable, as a means of extending the religious education movement and of increasing the sense of participation and fellowship among the members of the Association.

Herbert N. Shenton, President.



REPORT OF THE ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION*

CINCINNATI, OHIO, MAY 2-4, 1933

THE annual meeting of the Religious Education Association in Cincinnati was of conference type and was given to a consideration of the current situation facing the agencies of moral and religious education. The Board of Directors had decided in November, 1932, that the Association should give its major attention during the winter and spring to a study of the present situation and of the ways in which the forces of moral and religious education are succeeding and failing to meet it, with a view to laying plans for the attack on these problems through the Association.

To this end a Program Committee, consisting of Prof. Harrison S. Elliott, Chairman, Prof. W. C. Bower, Prof. George A. Coe, Dr. Hugh Hartshorne, Rev. Phillip C. Jones, Rabbi Isaac Landman, and Mr. Michael Williams was appointed to initiate and guide preliminary local discussions and to arrange for an annual meeting of the conference type. In order to insure a common purpose and a general plan in these local meetings, a syllabus for the local groups was pre-

pared. (See page 298 for copy of this syllabus.) With the cooperation of the general secretary, Mr. J. M. Artman, fifteen local groups were formed in the East, West, and South. Vital and significant exploratory discussions of from one to four sessions, and in some cases with sub-group meetings, were held in advance of the conference. Written reports of these local group meetings were sent to the program committee in advance of the Cincinnati gathering, and the suggested syllabus for the discussions in Cincinnati was developed out of a study of these reports. (See page 300 for this syllabus.) Representatives from many of these local groups were present at Cincinnati, and the results of the preliminary explorations were utilized so that the discussions were built upon rather than repeated the work of the local groups. The sessions were held in the very attractive Annie Laws Auditorium, Teachers College, University of Cincinnati. The Association was the guest of the three educational institutions of the city, the University, Xavier University and Hebrew Union College; and the local committee, with the cooperation of the University of Cincinnati, made very satisfactory arrangements for the conferences.

*This report has been made from stenographic notes of the proceedings, and edited by the Chairman of the Program Committee, but individual participants have had no opportunity to check or revise the report of their remarks.

A REVIEW OF THE SITUATION FACING THE FORCES OF MORAL AND RELIGIOUS EDUCATION

Opening Session, Tuesday Afternoon, May 2, 1933

SUMMARY OF THE PRELIMINARY EXPLORATIONS IN THE LOCAL GROUPS

The session was called to order by Rabbi Isaac Landman, Temple House, Brooklyn, New York City, one of the Vice Presidents of the Association. Opening devotions were conducted by Rabbi David A. Phillipson of Cincinnati. President Walters of the University of Cincinnati welcomed the Association to Cincinnati and to the University. Rabbi Landman then turned the session over to the Chairman of the Program Committee, Professor Harrison S. Elliott of Union Theological Seminary, New York City, who was discussion chairman for the conference.



Chairman Elliott: This first session of our conference is to be of a summary and exploratory character. The Religious Education Association, at its organization and throughout its entire history, has been an agency through which individuals with a variety of professional connections and differing viewpoints have met together to consider what might be called front-line questions. This seemed to be a year, possibly of all years, that we ought to have that sort of a meeting.

In this opening session we are to have brief reports of the preliminary local groups, with a view to determining the problems to which we should give our attention in this conference in order to make it in fact a planning and exploratory conference. This opening session will not answer any questions; but it will give an opportunity to determine the questions which the local groups consider most important. The syllabus, which has been distributed, represents the effort of the Program Committee to make a selection of questions on the basis of the preliminary reports of the local groups. We are going to ask you later in the session to

make selections from and revisions in that syllabus. It manifestly has more questions than we can consider here, but it could not be made shorter and reflect the problems which were consistently turned in by the local groups. Therefore, as you are listening to these preliminary reports will you keep in mind the questions for this session in the syllabus:

(1) What do the preliminary explorations of the local groups indicate to be:

(a) The most crucial problems and situations in our current life;

(b) The most significant opportunities in the present situation;

(c) The present situation within organized moral and religious education and particularly the places at which it is inadequate or inefficient in meeting present demands.

(d) The places at which there are differences of conviction or there is confusion in thinking as to the function and program of moral and religious education.

(e) The problems relating to the function of religion itself in relation to the deep-lying current issues.

(2) To which of these problems should the annual meeting give attention with a view to determining how they may be attacked practically and theoretically through the Religious Education Association?

I am going to call first on Dr. William S. Keller, the Chairman of the Cincinnati group.



Doctor Keller for the Cincinnati group: Doctor Elliott was kind enough to send us a syllabus of the things that have been discussed in other parts of the country, but I am afraid our final findings, while we have taken into consideration nearly all the subjects that have been discussed by the other groups, will take a little different emphasis. There is a feeling on our part that religious education in the past has been inadequate, especially in that it did not sufficiently include consideration of economic and social conditions. Churches and synagogues have not been sufficiently integrated into the life of society with a view to giving it the necessary guidance from the religious, ethical point of view. We feel that churches and synagogues should in the future sponsor concrete efforts in the direction of social welfare such as unemployment insurance and old age pensions. We likewise feel

that in the midst of this distress, every aid must be given to the morale supporting agencies. We feel, furthermore, that the churches and synagogues should undertake a careful study of the present economic order with a view to making our religious and ethical ideals function in its life.

We urge our churches and synagogues to give greater attention than hitherto to religious education, philanthropic activities, and individual guidance work, and that the churches and synagogues should take their own outlook on religion seriously enough to study their problems with a view to seeing whether their programs are well balanced and whether they provide for active participation in bringing about social and economic changes for the betterment of our social order. As men and women interested in the social implications of religion for our daily life, we are particularly distressed at recent occurrences in which intolerance has been manifested in the United States and in Germany. We urge the importance of maintaining and extending through education the principles of freedom of speech, press, assemblage, and education as the corner stone of all responsible liberty and growth. "You shall know the truth, and the truth shall make you free."

It was the feeling of our group that in one respect, at least, some concrete and specific steps can be taken immediately by the Religious Education Association. While it may seem almost axiomatic that any changes to be brought about in the field of religion and religious education must depend upon the improved character of our leadership, it was nevertheless stressed by the members of our group that unless definite action is taken by the Religious Education Association to create a committee that would consider the problem of leadership, we could not effectively achieve any of the purposes outlined above. There was a feeling on the part of most of us that one of the basic difficulties with the comparative failure of religion to function in our lives is that of our leadership. Our clergy—Protestant, Catholic, or Jewish—tends more and more to be selected on the basis of their oratorical ability. A premium is thus placed on entertainment as a function of religion and of religious institutions, whereas we feel that the center of gravity of the work of the religious leader should be rather in the fields of education, personal guidance and service. In some of our seminaries in which Homiletics is taught and ample opportunity given for practice in public speaking, little if any attention is given to training in religious education or in serving the philanthropic or the individual needs of the membership of the congregation. These are rather regarded as appendages to the curriculum of the theological seminary, when they should constitute its very essence. We feel that this Conference should formulate a definite and specific plan with a view to changing the curricula of our theological institutions in the desired direction. Perhaps a special committee should be appointed by the Religious Education Association to consider this problem with a view to achieving definite progress in that direction in the next year or two.

We are keenly conscious of the fact that unless such organizations as the Religious Education Association take concrete steps to make religion function in our lives, our finest people who seek opportunity for the genuine expression of their idealism, will necessarily find such outlets elsewhere. We are eager to call attention to the possibilities of the religious institutions and agencies, and we firmly believe that the Religious Education Association can exercise a wholesome influence in this direction.



Chairman Elliott: Because the New Haven-Hartford group gave consideration to some of the questions which Doctor Keller's report has outlined, I am going to ask Dr. Hugh Hartshorne of Yale University to report for those groups.



Dr. Hugh Hartshorne for the New Haven-Hartford group: We dealt primarily with the syllabus which was presented to us by the Program Committee. I shall speak first of sections I and II; A Review and Appraisal of Moral and Religious Education and Case Studies of Agencies of Moral and Religious Education.

Agencies: The outstanding fact is the absence of any general plan for cooperation and the lack of mutual knowledge. Sporadic cooperation occurs, of which a notable example is the union of the State Federation of Churches and the Council of Religious Education. The welfare groups on the whole are well organized, but exclude the churches.

Program: Only a beginning has been made in dealing with the years 18-25, with leisure time problems, and with the unemployed. Significant work along this line is being done by the Y's and certain settlements. The need far outruns the facilities. Programs of religious agencies suffer from lack of consideration for local situations and contemporary issues and conditions, being stereotyped and generalized. Local leaders do not know their own constituencies and are relatively uninformed on social problems. As noted below, efforts are being made by the State Council to remedy this lack. One outstanding need is for access to reliable data on current issues and the results of experiments with specific problems.

Leadership: There is an appalling lack of leadership, and what there is is untrained or poorly trained. Such training as is available errs in being too general and academic. It does not provide techniques for learning specific needs or in meeting these once they are discovered. There is need for a comprehensive attack on the whole problem by training schools and agencies in the field so as to provide: (1) the sharing of experience on the job; (2) the use of expert guidance; (3) the clinical training of students.

On Sections III and IV, Problems in Moral and Religious Education growing out of the contemporary social, moral and religious situation, it was generally agreed that the sense of

futility and bafflement regarding moral issues and practical expedients was in itself an opportunity for genuine creative education, younger and older members of the community facing together problems so far unsolved. There was also the feeling that neither the preaching of general principles and ideals nor the impartation of a general philosophy or ethics was of avail unless associated with the practical conduct of life. Hence sermons might well be followed by discussion groups to deal with the issues raised, and in turn grow out of such discussions. And hence, likewise, the teaching of principles should begin at the point where felt issues or problems are actually baffling the individuals concerned.

Efforts to supply data on one issue—the Sweat Shop situation in Connecticut—were cited. The State Federation circularized the churches with the facts and with proposed legislation. A minister present at the conference had used this material in a sermon and had proposed that his congregation appoint a committee to keep the church informed on pending legislation and hearings. There remains the fact, however, that data on many issues are not known by leaders and that many leaders are not equipped to use them if known.

As to problems for the R. E. A. to consider, the outstanding problem is the one named in the first paragraph: How can agencies and leaders be equipped to face their situations? The attack on this general problem includes as a major feature the accumulation and publication of case studies of efforts now being made, showing techniques involved and results achieved. As other aspects of this general problem there are the following fields for study and experiment: (1) training of teachers; (2) group leadership in dealing with immediate life situations; (3) institutional adjustments and mode of organization; (4) institutional cooperation in meeting community needs; (5) the development of group attitudes and techniques of intercourse with other groups—the socialization of groups; (6) the development of individual skill and power in meeting contemporary situations involving frustration and moral defeat; and (7) the reconstruction of group worship.

Chairman Elliott: Professor Adelaide Case of Teachers College, Columbia University, will report for the New York City group.

Professor Case for the New York City group: We met three times. Our meetings were small, but they were very helpful. Our discussions centered around three general problems: first, the problems for religious education raised by the present social and economic situation; second, the distinctive functions of religion as such; and third, the possibilities in the work of the Religious Education Association. I shall give simply one issue under each one of these headings.

First, can we educate for social change, or must we look for some other strategy in bring-

ing about the reconstruction of our social order? We hope that this conference will address itself to this question.

Second, should our religious education forces address themselves primarily to the specific and immediate problems rising out of the perplexities of our modern life, or should these religious educational forces concern themselves distinctively and primarily with permanent values such as one of our groups suggested, the humanizing of human relations, and with religious sanctions which are more or less independent of changing situations?

In the third place, we talked a good deal about the position of the R. E. A., and we would like to know to what extent it should be one of the following: First, should it be a forum for the interchange of ideas; or, second, should it be primarily a united attack upon the problems of our generation in which to some extent we ignore our differences and emphasize what is common to us all; or, third, is it primarily an organization for technical help on professional problems of religious education; or, fourth, does it exist so that in the name of religion we may stimulate and cooperate with all the social and educational agencies in the community? Then we have the question as to how much the R. E. A. should do research work.

Now I am just one member of our New York group, and I have not submitted these questions to the other members of our group. Some of them are here, and I think, Mr. Chairman, they may add other questions to the ones I have suggested.

Chairman Elliott: Professor Bower, Chairman of the Chicago group, was not able to reach here in time for this afternoon's session. He sends in a written report for consideration by this Conference, which I shall read.

Report of Chicago group:

As I interpret the work of the Chicago group, its main concerns have to do with the following:

(1) The analysis of the factors that are operative in the cultural process. It is the conviction of the Chicago group that in order to be effective religion must come to grips with these determinative factors. Otherwise it works too near the surface without conclusive results. It is the conviction of the Chicago group that the most determinative of these cultural factors is the economic. The Chicago group does not interpret the operation of this factor as particularly limited to the present economic situation. It believes that this factor has been largely determinative throughout the development of human culture and that the present distressful situation merely lays bare to more obvious discernment the operation of this factor.

(2) The Chicago group is concerned with the clarification of our thinking regarding the nature and function of religion. Our exploration and gathering of such case material as was possible in the limited time would tend to show

that the people who are at work with such resources as are available in religious institutions and processes are far from clear as to what these resources are and as to what they may be expected to accomplish in the reconstruction of personal and social behavior. It seems to us that until we have some such clarification based upon objective research, it will be impossible for us to work other than blindly.

(3) The Chicago group is very unclear as to the basic modes of procedure in getting at the fundamental processes by which changes may be made in our social behavior. It believes that we must look in two directions for the solution to the problem. One of these is in the direction of education, which is a slow process of developing attitudes and techniques. The Chicago group is quite unclear whether the public school as an agency of acquisitive society is competent to secure the necessary reconstructive attitudes through the development of criticism and purposive reconstruction of the status quo. It is equally unclear as to whether the church is more competent under its existing relations to society than is the public school. It is convinced that religion should be so organized as to serve as a free critic to social behaviors, but it is not clear to the Chicago group that under its present organization religion is in position to render this service to society.

The second direction in which the Chicago group believes we must look is toward a more direct approach to the forming of public opinion on a large scale through the use of intelligent propaganda. The Chicago group believes that in doing so, advantage should be taken of the current thought regarding the possibility of social invention and intelligent planning. It also believes that the present condition of economic cultures is favorable to a plasticity in public opinion which should fully be taken advantage of.

(4) The exploration of the Chicago group would tend to indicate that for the most part there has not been a conscious and definite attempt on the part of agencies which should be concerned with these issues clearly to define their objectives so some of these agencies have undertaken in one way or another to do so. The case material which the Chicago subgroups have collected shows a good deal of concrete endeavor to deal with these issues in one way or another, although some groups show that nothing whatever has been done to face the issues involved.

(5) The exploration of the Chicago group clearly shows that there is little and in some cases no conscious attempt to relate the work of the several agencies to each other in dealing with these issues.



Chairman Elliott: There is also a written report from Boston which is somewhat along the same line as part of the Chicago report. The Boston group has given a different answer, because the report which Dr. Henry H. Meyer, Dean

of the Boston University School of Religious Education, and Chairman of the New England Division of the R. E. A., sends shows that the members of that group feel that an association of this kind ought to be able to answer the question on a non-sectarian community basis.



Report of New England group: The New England Division of the Religious Education Association desires to suggest two things which urgently need to be done and in which the national Religious Education Association, better perhaps than any other organized group, is in a position to lead the way.

The first of these tasks is a restatement of the purpose and aims of religious education on a basis of non-sectarian community-wide cooperation. Such a restatement of purpose would include everything but the theology of the more recent statements of objectives of the Protestant group. We believe with Rufus Jones that "There is a faith, a message, a power of life, a mighty experience of God, which goes down under all divisions and differences and which can unite us all in a tremendous world task adequate for this epoch." It would seem appropriate that America and the Religious Education Association in America should lead the way in the discovery and undertaking of this world task.

A second task awaiting the leadership of some competent and well organized group is the assumption of the responsibility for initiative and guidance in convening the leaders of all character building agencies of the community in the interests of an adequate cooperative community program of character development. Such a convening and conference of leaders within a circumscribed area was attempted by the Institute of Character Developing Forces in New England held April 17-20 at Boston under the auspices of Boston University School of Religious Education and Social Service. Since the New England Division of the Religious Education Association through its officers and membership actively cooperated in this Institute, we desire to submit the purpose, the method, and, in so far as available, the results of this Institute as a report of a concrete enterprise in which this New England Division has participated. We suggest that the national Religious Education Association use its influence and the local leadership which it can command throughout the country to bring this experiment to its largest possible fruition in the life of American communities everywhere. For purposes of consideration by the Association and its committees we transmit herewith copies of the final printed program and a digest of the summary presented at the closing session by Professor Howard M. LeSourd, Panel Chairman, and Vice President of the New England Division of the Religious Education Association.

Professor LeSourd's digest gave five significant convictions of the conference. The first conviction is the outstanding need of coopera-

tive planning and effort on the part of all agencies and institutions influencing character. It seems to be generally agreed that we have definitely passed out of the period of relative laissez-faire into one of definite planning in economic and industrial affairs. It became manifest in this Institute that the same is true in those relationships which have to do with character. We can no longer allow the various social activities to drift along one by one expecting that in some Topsy-like way wholesome character will emerge.

A second conviction is the need for clear conceptions of functions and responsibilities on the part of all institutions and agencies working in the field of character. There are still some school teachers who think their essential function to be the mere imparting of information. There are parents who seem to recognize no further obligation to their children than to provide shelter and food and the opportunity to go to school and have a good time. There are industrialists who think their function is merely the production of goods. Throughout the Institute there was a redefining of responsibility which placed upon each institution and agency the necessity of evaluating itself in terms of its influence upon the character and personality of those whose lives it touches.

The third conviction had to do with the emergence of a new individualism. The old idea of rugged individualism which characterized the philosophy of early American life is giving way to a new sense of social responsibility which demands that each individual share with others in common enterprises of cooperative endeavor which shall nevertheless have as their objective the best and fullest development of each individual. This cooperation in social living, while apparently involving a surrender of freedom, actually insures a new and larger freedom through release of the individual from many of the handicaps before which, under rugged individualism, he was powerless.

The fourth conviction of the Institute was the apparent necessity of changing the basis of motivation for individual and social living. Competition, which has through the years been heralded as the essential basis of all progress and advance, is now seen as a handicap to progress and a detriment to the development of character.

The fifth conviction was arrived at in consideration of the convictions previously mentioned, namely, that if we are to have cooperation, clear conceptions of functions, individualism, and high motivation, we must have more adequate training for social responsibility. We cannot expect individuals to understand the character influences of certain practices unless they have been trained adequately for their tasks. Because of the number of divorces and the inadequacies of home training widely apparent in our social life, a strong plea has been made in the Institute for better cooperative planning in the training of young people for family responsibility. School teachers and administrators have been too frequently trained to teach subjects rather than to develop the powers and personalities of the children entrusted to

them. Ministers have too often been drilled on their Hebrew and their Greek to the neglect of their preparation to direct a religious program that will build strong character among their constituents. Business training has been in the past highly specific, but Prof. Philip Cabot in his address pointed out that there will be a marked change in the future in the type of man who rises to business leadership, in that he will be sensitive to other human interests, "so great is the interdependency of modern life that leadership in every phase of social activity is now under obligation to determine its policy on the basis of the general welfare."



Prof. W. A. Harper of Vanderbilt University, was then called upon to report for the Nashville group:

I believe this is the only report coming from South of the Mason and Dixon line. This report has a distinctly southern flavor; we say Christianity when we mean Christianity, and we say Christian when we mean Christian. The originating centre of our present difficulties undoubtedly is to be located in the materialistic, capitalistic attitudes of our social order. It is lamentable to see how this materialistic, capitalistic order has seized upon the primary principle of Christianity, the supreme worth of personality, and translated it into rugged individualism buttressing the supreme rights of strong persons to exploit the weak, to use them as means to selfish ends. And so this materialistic, capitalistic order is insidiously destroying the very persons who constitute society through perversion of personality development as the supreme and ultimate good. The profit motive in the capitalistic social order is not Christian, but pagan. Christian industry must be organized around the worth of persons as ends, and profit will be a by-product. If this cannot be done by capitalistic industry, society must accept the responsibility for initiating some other procedure. States exist to promote the general welfare, not to protect private property, or to guarantee the perpetuity of vested rights. They exist for this reason, but they have denied their obligation in practice.

Capitalism is right in insisting upon the supreme worth of personalities. Its interpretation of that Christian principle, however, needs the corrective of that correlative Christian teaching, that personality must be conceived and realized in terms of universal brotherhood. To insist on the worth of personality without this universalizing concept is to pervert a great socializing principle into selfishness and so to make the insistence upon it subversive of the very cause it ostensibly espouses. We must never let the rights of personality as the supreme good get separated from the duties of personality universally conceived.

Unfortunately we cannot look to institutionalized religion to lead us into the Promised Land of our hope. Here and there prophetic voices are raised in the churches only to be bitterly assailed and if possible silenced by sinister interests. Nor can we expect the state to lead us

in this crusade. The state, the American state, has long since interpreted "the pursuit of happiness" as "an inalienable right" of man to be the institution of private property and the governmentally protected pursuit of wealth. What will happen to Franklin D. Roosevelt's new deal program is problematic. Reactionary forces are rallying against him. The old guard does not see the need of a new deal and does not propose to support one. They are planning to recapture Washington in 1936. But fortunately you cannot imprison the religious spirit or urge. In spite of institutionalized religion and in spite of organized political force, the worth of persons conceived in terms of universal brotherhood will not only assert itself, but it will eventually be incorporated in the program of civilization. You cannot imprison this religious spirit or urge, because it relates to eternity in every realm of our experience.

Our characteristic American philosophy, the philosophy of experimentalism, based on the self-sufficiency of forces resident in human relations, has broken down. The philosophy of the jungle must give way to the philosophy of brotherhood, a brotherhood arising out of a divine Fatherhood, a philosophy of humanity deriving its kinship not from blood, but from spiritual sources. We must with chastened spirits, in the face of our present disaster, acknowledge the breakdown of our capitalistic social order as based on human self-sufficiency and look to the "Objectively Real Spiritual Guide" of the universe to whom men have reverently given the name God. We must bow down and worship and arise baptized into a new sense of the worth of persons universally related and essentially one, and go forth to battle for the coming of the time when our civilization in all its institutions and emphases shall be the vessel, the vehicle, of the eternal will and mind and purpose of God.

Is this not the unique work of the Religious Education Association at this time? Where else can we hopefully look for the absolutely free espousal of this enterprise? Is it not our duty during these trying days to discover the principles underlying a social order dedicated to the promotion of personal values in universal terms, to ascertain situations in which they are being measurably attained, to set up specific experiments to test their validity in situations not now devoted to their achievement, in our next convention or so soon as possible to publish them to the world, and not to cease our program of education for their acceptance and practice until our social order has truly become the vehicle of the Divine purpose for men?

We would suggest other subsidiary problems also, among them the following:

(1) That the R. E. A. should sponsor such an appraisal of the Church in America as we have just had given us of the Church in the Far East.

(2) That the R. E. A. should make it clear that character arises through creative rather than transmissive methods and demonstrate the implications of this principle for procedure in religious education groups.

(3) That the R. E. A. should stand for the

necessary recognition of the autonomy of local groups in all religious education organizations and efforts.

(4) That the R. E. A. should insist on a new type of leadership training in which creative rather than informational approaches will be the basis of the leadership training curriculum.



Chairman Elliott: I want to represent two or three other groups which have sent in written reports. Since coming here I have received minutes of their sessions from the Chairman of the Denver group, Rev. Ira A. Morton, Director of Religious Education for the Colorado Conference of the Methodist Church and Professor of Religious Education in Iliff School of Theology. This group had four interesting sessions and did considerable exploratory work. I wish to indicate very briefly what I have picked out for summary from these minutes, though I am not sure the members would agree with my selection.



The first thing which their report indicates is the confusion that comes because we have such divergences of belief, and therefore when we talk about moral and religious education it is very difficult to have any kind of cooperative voice, or to function as a unit. They indicate that from their viewpoint this is responsible for a breakdown of authority in regard to what they consider the fundamentals of religion.

They also raise the question: Is religion to be a sort of anodyne or an incentive to achievement? They are not certain whether religion is going to make people more comfortable or whether it is to represent a search for a way out of the present situation. They feel that this search has very great difficulties facing it because of a lack of enthusiasm. Therefore, they propose that a group of this kind ought to make our social goals very much clearer so that we do have more of an incentive to action.

They raise a question also about the distinctive function of religious education as compared with character education. The Denver group seems to be more concerned for light on this question from this conference than on any other. They ask whether the public school is to deal with social functioning and the business of religion is to deal with cosmic functioning.



Iowa City, where the State University of Iowa is located, sends in a report signed by *Prof. Herbert Martin*, and in this report he raises two questions for our consideration. The Iowa City group feels that we not only have to re-interpret re-

ligious education, but from their point of view the present situation demands a complete readjustment and revision of our methods of education.



At present education is popular rather than necessary, a means rather than an end, functional rather than constitutive. In other words, multitudes of students are on the campus as a short cut to a job, the current depression excepted. Two years ago I sat behind two women at convocation. As two young women known to them were receiving their diplomas one said to the other, "This will make life so much easier for them, and it will give them so much more money." In view of the facts, as reported by Todd in the *April Religious Education*, revealed in the "Recent Social Trends" report as to changes in groups of human beings as to age, leisure, vocational displacement, etc., then, too, the added fact that we are living in an international world—all this demands radical reconstruction in our philosophy and practice of education.

As to the church and the campus, there is not the cooperation that should obtain in an objective religious effort in behalf of young men and women. Institutionalism in the church is at the root of the matter. Reports must be made to church organizations indicating activity and growth. I am informed that in Iowa City some students are reported by more than one church group to their boards. One gets the impression that activity by the churches is institutionally motivated rather than in behalf of young men and women as such. A form of this is seen, I think, even in our Vesper services on the campus: When we are to be visited by a Catholic clergyman, notice of his visit is given in all the Catholic churches with the result that the audience will consist of a scattering of Protestants and Jews, possibly, in a sea of Catholics. Likewise, when Rabbi Wise was here some two months ago, one would think by the audience that Jewry had broken loose; while when the speaker is a Protestant clergyman the great audience consists of adults from the several churches with, frequently, a lamentably low attendance of students. In other words, much of our participation is of the three-ring circus variety under the general aegis of religion. My pronounced feeling is that instead of a great objective purpose—the well-being of boys and girls—much of our so-called cooperative activity is little more than a temporary alliance with a cessation of separate institutional activities.

One other feature that perhaps would be worthy of your consideration is a call to college professors in their classroom attitudes toward religion and their influence upon the religious views of students. I think that even yet the college professor has more or less influence, and were he challenged with the fact that his attitude toward spiritual values does count, progress could be registered in the allegiance of students to enduring religious values.

Chairman Elliott: Then we have from the Chairman of the Baltimore-Washington group, Rev. A. W. Gottschall, a report along quite a different line from any of the reports that have been given thus far.



The Washington-Baltimore R. E. A. group meetings considered chiefly the relation of religion to the home. There was a distinct feeling on the part of some of the group that religion in the home was suffering a serious decline as judged by outward religious expressions, such as prayer before meals, the family altar, Bible reading, certain religious signs and postures, and that this decline of religious expression was a cause for serious concern. Others felt that this evident decline for the authority of religious exercises in the home was not of serious consequences due to the fact that the older expressions of religious interest in the home were largely for adults, by adults and that the younger members of the family were not, in reality, participating mentally in the vital experience of their elders. The effort among certain groups has been to make the whole family experience a religious experience in terms of good will, sharing, care for the young and the weak and that the home life should be shot through and through with the highest social values.

It was finally agreed that here we did not have a problem of "either or," but a problem of "and." The group finally came to think and feel that the outward expressions of religious life in the family could and should include both the values of prayer, Bible reading, family discussions of the everyday problems in terms of religious values, sharing all of the family life in the spirit of good will and co-operation in the common task and that parents should be particular about all religious expression in the home so that this religious life could be shared by the younger as well as the oldest members as actual participants in the group life.

The group further felt that perhaps too much had been made of the small percentage of homes that had failed and that enough emphasis had not been given to the large numbers of homes that are evidently succeeding fairly well in their task and responsibility. It was suggested that the R. E. A. or some group could well make a study of homes that are doing well as measured by the kind of children that come from these homes to ascertain the type of religious life that finds expression therein, where and what religious emphasis is placed in these homes and what particular religious expressions are engaged in by the members of these families.

The group further came to the conclusion that the breakdown of religious expression and religious values in many homes could be traced directly to economic insecurity, the separation of members of the family, the strain placed upon

parents in making adequate provision for their children, the irritability resulting from this strain, the loss of confidence in men and the world in general, as it is set up at present, and that all of these items with others made for a sense of insecurity that militated against normal family life and religious experience.

That some work needed to be done to secure data on which to base judgement and out of which might grow a more definite movement to cultivate religious experience in the home was the conclusion at which the group arrived. That such information and data are not now available was clear. How and where to secure them was not made evident in the group discussion.



Chairman Elliott: There is also a report from Ann Arbor, Michigan, but it represents a parley about problems in the university in which students and professors engaged, and it is not directly on the matter of our discussion. Therefore I shall not read it at this time.

There is a letter from the group in Atlanta saying they have had several meetings, but they did not send in any report. I inadvertently omitted to call for one report. This was one of the most active groups, and it sent in a preliminary report in writing but did not indicate that anyone was to be present. I want to call on Rev. Frank E. Butler of Rhode Island to report for the Providence group. I am glad to call on him because he is a living evidence of the fact that the directorship of religious education can persist in the world, for he has been for twenty-two years a minister of education in Central Church, Providence.



Rev. Frank Butler for the Providence Group: This report is made up from the minutes which were taken down in shorthand and re-read and changed somewhat in order to estimate the opinions of the group. The final statement was made up from a re-study of these minutes by the whole group and then they referred their final conclusions to a committee that re-edited them and sent them to this conference. We confined ourselves to only a portion of the syllabus, as we felt that we could not take it in its entirety.

It is assumed that religious education considers as one of its most important responsibilities to ever reinterpret religious ideas so that there are being formed newer and newer, more and more satisfying concepts. In these days of extraordinary confusion the following are among those needing consideration: God, Prayer, Authority, The Church. While recog-

nizing this and certain other classic aims as still being at the heart of religious education, we are of the opinion that in the following statements are suggested some questions due serious consideration by the Religious Education Association:

(1) The responsibility and opportunity of religious education in the present crisis is not alone to develop individuals of spiritual integrity and thereby influence society but also to save society by building intelligent, moral corporate life. Especially we must meet the need of knowledge and understanding of the problems of a complex social order thereby opening the way to the attainment of the good life in its wholeness.

(2) It is the business of organized religion to concern itself with social and political problems.

(3) Since this idea is not commonly accepted, a part of the task of religious educators is to inspire people to the intelligent, open-minded study that leads to constructive action.

(4) The methods of attaining this end might include group discussions, forum, intimate conferences, especially between ministers and members of his religious group who are active in varied walks of life. Promotion of the use of such methods in addition to sermons, church schools and mere lectures might well be a project for the Religious Education Association, in short, making the church nothing less than a clearing house for valid currency of thought as fundamental to individual and group action.

(5) Religious education must consider clearly as a new, untouched problem, the matter of education for leisure. A large part of our population, especially adults, will be consciously or unconsciously seeking a philosophy of leisure to take care of their enforced idleness.

(6) One of the crucial problems facing religious education is how to assist in educating so that future generations shall ever intelligently approach the task of framing a new social order. For us to say what that order shall be is not the task of religious educators. We must avoid such paternalistic and dogmatic direction.



Chairman Elliott: I took the liberty of writing to Prof. George Albert Coe, who we hoped would be able to be present at the conference, but who probably will not be here, asking him to write me what he would want to say, were he here, in regard to the problems of the Religious Education Association. I want to read you his reply:



The present situation of both the Association and the cause of religious education puzzles me and somewhat depresses me. But it is a comfort to realize that little or nothing depends upon me anyhow, and that what really matters is that you and a goodly bunch of your contemporaries are trained, experienced, and ready.

My feeling is that what we of the disappearing generation did in respect to religious education and in respect to the Association was, in general, of the right sort, and that it has led toward something better. But I feel also that the present situation (which we helped create) calls for a revision and reconstruction of policies that we oldsters, in the nature of the case, cannot engineer—our strength is ebbing, and in all probability our insight also. The new creation must be done by your generation. And the time calls, I am convinced, for drastic changes. Inasmuch as you invite me to say what I think about the future, I will venture a few words about these needed changes.

First of all, I think it probable that the present apparent retrogression will continue and increase for a time. It is less a real retrogression than a revealment of weaknesses that have been present in religion through the lifetime of all of us. The religious-education movement had not gone far before it found itself compelled to engage in a critique of current religion. We found that our task was not merely to put our religion into effect but also to deepen it, and in so doing to transform it in greater or less degree. As time has gone on, the degree of the necessary transformation has ever proved to be greater than at first we guessed. Consequently there has been an increasing consciousness, and an increasing spread of consciousness, of a hiatus between religious education and conventional religion.

In my opinion our policy should be to accept frankly all the legitimate consequences of this hiatus. We of this religious-education fellowship are not satisfied with the present state of religion nor with the kinds of religious education that are today acceptable to most churches and synagogues. If this dissatisfaction is to be of use, if we are to participate in the re-creation of religion and of religious institutions, we must accept the lot of the dissenter, and we must be content to be a minority, probably a small minority, for indefinite years.

I am less concerned with the shrinking budget, and even the shrinking membership of the Religious Education Association than I am with the quality of our thinking and the clarity of our message to our generation. We must discover and proclaim the spiritual laws that our decaying social order has violated; likewise the spiritual laws that we must observe if we are to build a new order that is worthy to exist. We must discover how to nurture in the young the capacity for creating a society, political and economic, that is so humane that it is also divine. The main function of religious institutions, we must insist, is the support and maintenance of such religious nurture. The distinguishing function of our religious-education fellowship should be intelligent and unqualified devotion to this cause, which will not be popular either inside or outside the churches for a long time.

I should like to think of the Association as a fellowship of persons who are being drawn closer and closer to one another because they perceive with increasing clearness the greatness and the difficulty of the task of religious edu-

cation in this time of rapid social transitions. We need mutual support in our search for the truth and in spreading abroad the truth. We need to compare ideas, submit to reciprocal criticism, and above all to strengthen one another by understanding sympathy and friendship.



Chairman Elliott: Now we have before us the task of determining to what we wish to give our attention during these sessions. First, are there important gaps in the problems raised?

(No suggestions were made.)

If not, will you take the syllabus, copies of which were given you when you came in. This is headed: *Suggested Outline for the Annual Meeting of the Religious Education Association*. The first problem the Program Committee faced was the determination of major areas to which this conference might give its attention. May we first look at these major groupings and see whether you want, in the session we have, to attempt to cover them all, or whether we should eliminate one or more. They are as follows:

Tuesday evening: The function and program of moral and religious education in relation to the present economic, political and international situation.

Wednesday morning: The contribution of moral and religious education to personal morale and personality development in a time of social strain.

Wednesday afternoon: Appraising the effectiveness and improving the quality of moral and religious education.

Thursday morning: Moral and religious education in and through the home.

Shall we try to cover all four? We shall need the closing session for making our plans, therefore if you decide to take up all four of these it will necessitate that we practically complete one of these at each session.

Mr. C. E. Silcox (New York City) read from a statement of a professor of Notre Dame University criticizing the preliminary syllabus because there was not in it sufficient emphasis upon the verities of religion as the Roman Catholic Church believes them. The Chairman said this raised a question which was in the minds of the Program Committee and was indicated by earlier reports from the

groups, as to whether the meaning and function of religion should have been made a topic for one of the sessions. Members of the Program Committee were more or less agreed that we could approach that problem more effectively as an integral part of these four major problems, rather than as a separate topic.

Mr. Frank Herriott (New York City) suggested, and was supported by *Mr. Earl Brandenburg* (Chicago), that the Thursday morning session be broadened from a consideration of one community agency, the home, to the general problem of community relationships in religious education, which is now one sub-question for Wednesday afternoon.

Mr. S. H. Markowitz (Fort Wayne, Ind.): "I remember two years ago in Cleveland asking the question: Is there such a thing as religious education? Isn't there Protestant education in its various branches, Catholic education, and Jewish education? I am impelled to suggest at this time that we devote some time to this thing that we call the 'common ground,' the things that we have in common."

The conference indicated its desire to broaden the topic for Thursday morning to Community Relationships, but decided to follow the Program Committee's plan in regard to the discussion of religion and consider this as it is involved in the other problems. With these changes it was suggested the syllabus be followed. *Chairman Elliott* then took the Conference on a "Cook's Tour" of the syllabus so those present would have a general idea of the plan of the conference as outlined in the syllabus. It was indicated that time would be taken at the close of each session for any suggestions as to change in the syllabus as outlined for the next session; and that a Steering Committee, composed of

the Program Committee plus representatives from the local groups, would review each session and suggest modification and points of emphasis for the next session.

Mrs. George D. Barbour (Peiping, China) said that she thought the attempt to cover the entire syllabus would result in superficial work and she suggested the conference focus its attention on one question, such as No. 7 in Tuesday evening's outline: "In what localities and through what agencies can the problems of the relation of moral and religious education as to the present situation be most effectively attacked? In what ways should the Religious Education Association cooperate?" and stay by it until we consider ourselves finished. *Dr. Emanuel Gamoran* (Cincinnati) felt the syllabus was useful, but that the conference should be allowed to express itself in any way it wishes. He suggested that the conference take three or four of the problems indicated in the preliminary reports, such as economics and leadership, and cover these thoroughly. "We understand that if we don't agree at the end, there will be no calamity." *Doctor Hartshorne* suggested that the members of the conference read the reports from the local groups on the questions for the evening discussion between the sessions.

The discussion chairman turned the session back to Rabbi Landman.

Rabbi Landman: "I want to call your attention to a point which the chairman omitted, namely, that the so-called steering committee is making abstracts of our sessions as they go along, and they are going to bring in to you at the beginning of each session an outline of what was done at the session previous, so that we may have a continuous record of the sessions of the conference as they proceed."

THE FUNCTION AND PROGRAM OF MORAL AND RELIGIOUS EDUCATION IN RELATION TO THE PRESENT ECONOMIC, POLITICAL, AND INTERNATIONAL SITUATION

Tuesday Evening, May 2, 1933

Rabbi Landman called the session to order.

Dr. Herbert N. Shenton (Syracuse University) gave for the Steering Committee a review of the afternoon session.

It does seem significant that most of the reports of the score of groups scattered throughout the country indicate that they carefully considered questions laid out for them by the Program Committee and replied to them in explicit ways, which made possible the preparation of a definite program for this conference. It also seems significant that in these widely scattered communities there appeared to be a similarity of interest which, while variegated in specific ways, naturally centered around four major elements: first, social and economic problems; second, problems of personality and morale; third, basic cooperation of agencies in community action; and fourth, a functional revaluation of religion and education, and of religious education especially. The conference in session proved it is truly a conference in that it deviated from the program outlined by the committee and revamped the program for one of the sessions.

There were two issues which appeared in almost every report from every one of these widespread communities. The first was: What is the task of education and especially of religious education? Put in another way, How can education and religion be brought into grips with real issues of individual and social adjustment? The second issue, which seemed to permeate all the reports, was how to select and train leaders, including an inquiry as to what religion and education or religious education, and in fact, the R. E. A., had to offer to communities in need of such leadership.

It was also decided that the conference should devote itself, not to a general discussion of the subjects before it, but to a concentration on what can be done to meet the issues. That is reflected in the nature of the program which was set up for this evening, which program calls first for a presentation of certain concrete facts for our consideration, part of which have been put into writing and part of which are to be briefly presented; second, a discussion of these facts; and third, as a finishing part of the evening program, a consideration of the opportunities and responsibilities which religion and education have, and in connection with the same, the Religious Education Association, as to the situations that are placed before us. This, then, is the program which your committee lays before us for the evening, based on the action of the afternoon.

Another of the three hosts to the R. E. A. in Cincinnati, Dr. Julian Morgenstern, President of Hebrew Union College, was called on to give a word of greeting. Rabbi Landman then turned the session over to the Program Chairman, Professor Elliott.

Chairman Elliott: The first question in the syllabus for this evening is:

(1) What do the discussions of the local groups emphasize as to the responsibility and opportunity which the present economic, political and international situation brings to moral and religious education?

I think you will agree that the reports from the local groups, as given this afternoon, indicate as a major question for our discussion the distinctive function of moral and religious education in the present situation. You will note this emphasis in the excerpts from the preliminary written reports of the local groups.

Durham: "Our social and economic issues are now paramount and organized religion must reckon with this fact if it expects to retain allegiance on the part of thoughtful men and women."

Chicago: "The crucial factors in the determination of personal and cultural attitudes and behavior are to be found chiefly in the economic and industrial processes. With the advent of scientific knowledge the time seems to have arrived for an intelligent understanding of these operations and for controlling them in the interests of human values. The imperilled structure of society is forcing a re-examination of the processes that have eventuated in the present social as well as economic collapse. This temper of mind affords a plastic condition which during the immediate future affords an opportunity of unprecedented character in modern times, for those interested in a more humanized society to share in reconstructing the present order in terms of the moral and spiritual values upon which an enduring and effective society rests."

Providence: "The responsibility and opportunity of religious education in the present crisis is not alone to develop individuals of spiritual integrity and thereby influence society, but also to save society by building intelligent, moral corporate life. Organized religion must concern itself with social and political problems."

Nashville: "A united stand by the Christian

forces of our land is essential if permanent peace is to be secured. Religious education must ever retain its emphasis on peace. We would call attention to the meeting of all the peace organizations of Nashville, held in the War Memorial Building on Armistice Day, 1932."

Iowa City: "Translation of knowledge on peace into effective action; comparative rating of church and non-church members in this respect? Active support of statesmen in efforts toward peace. Laying of foundations for peace in personal and group contacts and friendships with other nationals."

We are, therefore, starting the evening's discussion with the assumption, which you have a perfect right to challenge, but which I think would not have always been the assumption with which a gathering of this kind could begin: namely, that moral and religious education must concern itself with economic and other current issues.

Question No. 2 on the syllabus asks for a rapid review of data which indicate social and economic issues to which we must give particular attention.

(2) What factors in the present situation to be taken account of by moral and religious education, and what responsibilities to be assumed by moral and religious education are indicated by:

(a) The report of former President Hoover's Commission on Social trends;

(b) The pronouncements in the social creeds of the Federal Council of Churches of Christ, of the Social Welfare Council of the Roman Catholic Church, and of the Central Conference of American Rabbis;

(c) Recent statements by public school groups, notably those influenced by the progressive education movement.

The Program Committee has asked Prof. Earle E. Eubank, Head of the Department of Sociology, of the University of Cincinnati, to try the impossible task of summarizing the report of former President Hoover's Commission on Social Trends in fifteen minutes. As we listen to Professor Eubank, our business is to determine which of these problems should be the special concern of moral and religious education.

Professor Eubank: Mr. Chairman and ladies and gentlemen, I am glad that we start out with the clear understanding that this is an impossible task. Here on the table before you are the two volumes aggregating something more than 1250

pages, which represent a mere summary of the findings of the dozens of people who have been working on this problem for two years. This is supplemented by thirteen volumes of supporting data. It is evident that we can do very little more than touch upon some of the elements that are in it.

In this connection, it is important to note the Committee's own conception of its task. It writes:

"We are *not* commissioned to lead the people into some new land of promise, *but* to retrace our recent wanderings, indicate and interpret our ways and rates of change, to provide maps of progress, make observations of danger zones, point out hopeful roads of advance, helpful in finding a more intelligent course in the next phase of our progress"—(Vol. I, p. lxxv).

Whatever policies shall be undertaken must take note of several facts; facts which are so obvious as perhaps to cause their significance to be overlooked. One of these is the fact that we are dealing with a constantly fluctuating body of circumstances, and our procedures must therefore be as flexible as the conditions themselves. Policies which might have been advisable five years ago, or even one, may be useless or damaging today. Examples of this are found in traffic regulations or building codes, where the provisions of yesterday are already inadequate.

A second fact is that we are dealing with changes which are not occurring at the same rate of advance, nor at the same time. Strangely enough, the same civilization that produces the architectural marvels embodied in a modern city skyline, permits slums and hovels to exist a stone's throw away. Productive efficiency that fills storehouses to overflowing has not found a way of guaranteeing the bottle of milk, of which there is overabundance, to the malnourished children within those same slums.

Says the Report:

"It is almost as if the various . . . parts of an automobile were operating at unsynchronized speeds. Our capacity to produce goods changes faster than our capacity of purchase; employment does not keep pace with improvement in the machinery of production; interoceanic communication changes more quickly than the reorganization of international relations; the fac-

tory takes occupations away from the home before the home can adjust to new conditions." (Vol. I, p. xiii.)

This state of affairs produces strains and stresses which weaken the whole structure.

The third great fact—and an understanding of this must be preliminary to any effective change—is that of the interdependence of every part within the whole complexity. No single part can be brought to thorough operative effectiveness without the support of the rest.

"The outstanding problem," says the Report, "is that of bringing about a realization of the interdependence of the factors of our complicated social structure, and of interrelating the advancing sections of our forward movement so that agriculture, labor, industry, government, education, religion, and science, may develop a higher degree of co-ordination in the next phase of national growth"—(Vol. I, p. xii).

Bearing in mind that the function of the Report was not to solve problems, but rather to ascertain where the chief problems lie that confront our nation, we may nevertheless specify certain areas in which policies of social betterment are indicated. Among these are the following:

(1) Population in the future will increase much more slowly than in the past, and eventually may become virtually stationary. This means that manufacturing, business and commerce must be readjusted to limited markets, rather than to operate upon the assumption of indefinite expansion (p. 57).

(2) Important as invention and discovery are, in the past the originator himself has received ordinarily too small a share of the profits, while the returns have gone chiefly to the commercial institution which has been in a financial position to exploit the idea. Can this not be safeguarded in some way that will allow a fairer division of profit? (p. 164).

(3) Great advance has been made along lines of industrial safety and health protection, but broad fields yet remain for their extension (p. 165).

(4) While our nation is to a great degree self-sufficient economically and otherwise, the need for international co-operation and co-ordination is greater than it has ever been (p. 266).

(5) We are moving much more rapidly than is ordinarily realized, from an independent, individualistic operation of business, to a period of government controlled business. One of the most significant questions of policy now before us is that of the nature and extent of government control over private enterprise (p. 266).

(6) As to education, the Report states: "In general, military training is not regarded by

educators as a satisfactory substitute for physical education, or as a desirable element of the high school or college curriculum" (p. 378). New policies require formulation that will take note of that fact.

(7) Extensive experiments in the field of education confirm the judgment that teaching methods, to be effective, must be based upon individual differences of students. The policies of the future must abandon the uniform treatments of "mass education" so common in the past, and seek to adjust themselves to individual needs, capacities and traits (p. 380).

(8) The traditional rural life of the past has disappeared, which was characterized by an economically independent, self-sufficient farm citizenry. Rapid transportation has brought town and country close together, without giving the farmer the essential equality of economic and educational opportunity. The present plight of multitudes of rural districts is tragic. Their purchasing power is seriously below that of the city; their tax systems are inequitable and outmoded; their education is far below city standards. Policies looking to the improvement of these conditions is imperative (pp. 548-551).

(9) More than half the nation's population now live in, or within fifteen minutes of, cities of one hundred thousand or greater. This urbanization is still further characterized by the building up of vast super-cities, metropolitan areas which absorb outlying regions for many miles, and which dominate the life and thought of constituencies of many millions. New policies are called for to create a type of super-metropolitan government, equal to cope with the problems and domination of these super-cities, whose size and complexity afford opportunity for vicious features of many kinds (pp. 493-496).

(10) The emergence of women into many channels of activity outside the home, especially in industry, calls for new adjustments in business, in legislation, and especially in the home itself (pp. 748-750).

(11) The family, which until recent decades was bound together with ties of religion, industry, education, and many other "external" needs, has gradually given over many of these functions to outside organizations and institutions. The rapid increase in the rate of divorce reflects the weakening of these ties. The stability of the home in the future must depend far more than in the past on bonds of affection, and less on other considerations (p. 708). Policies of education for home life require a recognition of this fact.

(12) In regard to labor: "Technological progress is rendering useless much of the traditional skill of the worker in a growing number of occupations, as skill and energy are invested in machinery, thus lessening the demand for the skill and brute force of labor." Attempts to increase the security of wage earners through investment in their own companies has resulted in great losses, which makes it evident that no way has yet been found of insuring the savings of the workers or of making it possible for them to have any secure rate from profit sharing. Moreover, except where required by law, little

provision has been made by employers for provision against industrial risks. Unemployment even in good years, 1923 to 1929, ran almost ten per cent. Effective industrial policies are still lacking for problems such as these (pp. 852-856).

(13) "On the whole, the field of recreation as it has developed in recent years represents a distinct advance over traditional ways of spending leisure time. . . . On the other hand, this rapid advance is attended by problems and difficulties which should not be ignored." Among these are found the increase in expense, the discouragement of thrift, and the harmful effects of commercialization. "Past experience has shown that where there is no competent advisory authority, there is always danger of lowering of standards in the interests of larger profits." Every problem connected with recreation attains a much greater importance in view of the rapidly increasing amount of leisure. Recreation policies for the future call for better governmental supervision and control of commercial amusements "including motion pictures, radio, dance halls, pool and billiards, cabarets and road houses, burlesque theatres, horse racing, etc." (pp. 954-957).

(14) As to crime, the Report is pessimistic. "No reduction is in sight in the number of crimes, whether major or minor. . . . Organized crime will probably continue. . . . The prospect for greater efficiency on the part of the police, the courts, and other agencies for dealing with criminals is not encouraging." The legalization of liquor would not eliminate crime, but merely change certain forms and re-direct it into other channels. Any successful treatment of crime must be primarily directed toward prevention. This involves better knowledge of the conditions out of which crime arises. Whatever effective policy is worked out involves modification of social organization in general, and not merely treatment of the individual criminal (pp. 1164-1167).

(15) Policies relating to social work are greatly complicated by the fact that we have not yet sufficiently defined what is a decent minimum standard of living, nor do we know what portion of the population is below that minimum. Without this knowledge, an appraisal of the situation is impossible. Moreover, no device has been worked out to make clear what responsibility rests upon the public and what upon the private agency. Of recent years, the government has enormously extended its responsibility in this field, and the trend seems definitely in that direction. Factors which are definitely essential to improved conditions are: a system of public education better adapted to economic needs; stabilization of employment; and better and wider provision for physical and mental health (pp. 1220-1223).

(16) Concerning childhood and youth, the Report emphasizes in various ways that "in the last analysis the trends in child care and in child population express the social values of the nation. . . . The outstanding development is the growing belief in the possibility of directing and controlling social life through the care and nurture of children." Among the more serious

problems is that of the failure of specialists as well as laymen to utilize the knowledge already developed; and particularly to co-ordinate existing techniques into an integrated plan. All policies of social betterment should be tested by the criterion of what is the quality of childhood that is produced (pp. 798-800).

The points above outlined are only a few of the more outstanding ones, which suggest lines of policy of which our intelligence must take note if we are to achieve social advance. The Committee is of the opinion that a policy of drifting with reference to the vital social issues cannot be indefinitely prolonged without the possibility of grave consequences. They give expression to the following sober words:

"Unless there can be a more impressive integration of social skills, and fusing of social purposes than is revealed by social trends, there can be no assurance that (we can avert) violent revolution, dark periods of serious repression of libertarian and democratic forms, (and) the proscription and loss of many useful elements in the present productive system. Fully realizing its mission, the Committee does not wish to assume an attitude of alarmist irresponsibility, but on the other hand it would be highly negligent to gloss over the stark and bitter realities of the social situation, and to ignore the imminent perils in further advance of our heavy technical machinery over crumbling roads and shaky bridges. There are times when silence is not neutrality, but assent" (Vol. I, p. lxxiv).

If the religious forces of America are to be a vital factor in shaping the days to come, they cannot ignore such essential lines of advance as this Report sets forth.

Chairman Elliott: We want now a brief presentation on Item b, of Question 2, namely: The pronouncements in the social creeds of the Federal Council of Churches of Christ, of the Social Welfare Council of the Roman Catholic Church and of the Central Conference of Jewish Rabbis. The Program Committee has asked Dr. F. Ernest Johnson, Secretary of the Department of Research and Education of the Federal Council of Churches if he will present the social ideals as adopted by the Council, and Rabbi Samuel Goldenson of Pittsburgh, if he will do the same for the Central Conference of American Rabbis. We hope that the same will be done later by a rep-

sentative of the Roman Catholic Church.

* * *

Dr. F. Ernest Johnson (New York City): It is difficult to select for emphasis or interpretation from a document that covers so wide a range of subject matter as the Social Ideals of the Churches. I want just to touch upon some of the major topics that are covered by this document in its latest form. The Social Ideals were, as many of you know, revised at the last meeting of the Federal Council of Churches, in December. The process of revision had been going on for a quadrennium. In addition to the "social creed" proper, which now consists of seventeen articles that are quite brief, there is a sort of pastoral introducing these articles—setting forth the national situation today in the light of Christian social teaching. I will take time to read a few paragraphs, and then call attention to those articles which seem to fall within the scope of our conference at this time.

The Federal Council declares that:

The churches have a definite obligation to resist the lower standards and to promote the ideal of the good life as inherent in the gospel, both by social and educational activities of their own and by fruitful cooperation with one another and with voluntary or governmental agencies created for the purpose, such as schools, libraries, museums, welfare societies, health centers, cooperative associations, and labor unions.

The churches should know what the social conditions of their own communities are, by comparison with clearly formulated ideals and standards, and by comparison with what is attainable, as shown by conditions in comparable communities; and they should be in close and helpful relations with every *bona fide* effort to improve those conditions and thus to realize the Christian ideal in the relations of men with men. The churches should not only support community agencies and cooperate with them in social work, but should also develop the best current standards in their own institutional and parish work. They should make spiritual resources available for the help of individuals and for the improvement of social conditions.

Lying back of this, I think, is a concern on the part of a good many of our Christian social leaders over the tendency of so many of us to take it all out in prophecy. Those of us who go about speaking on social Christianity come to

recognize a certain type of objector who shakes his head and says, "That is not radical enough for me." We come to know a type I call the forum hound, who wants something very drastic done immediately, and because he cannot find in the program presented the remedy he seeks at once says, "Oh, there is nothing to any of it." The group of religious social leaders represented in this document is very anxious to record itself as demanding active, intelligent, patient cooperation with everybody that is doing something, even though he does not appear to be going at break-neck speed.

The central place of education in the social program of the churches is emphasized:

To secure the good life the Christian religion relies above all on the education, nurture, and protection of its children. The right should be recognized to be born free from such taints as alcoholism and venereal disease, free also from the handicaps of insanity and mental defect. Such rights, although fundamental to human welfare, are not to be won by any single decree or legislative act. They are to be won only by patient scientific investigation and experiment, by educational preparation for marriage, by wise regulation of the marital and parental relation, by the new skills which are coming to the support of the family. Child welfare demands the preparation of everyone for work suited to his abilities and of value to society, and for spending income beneficially both to the individual and to the community. Ultimately education must be integrated with industry, but this should be done on education's terms rather than on industry's terms.

In economic relations, especially, the Council calls for "a vigorous educational program enlisting all the resources of the community: trained economists, social engineers, leaders in business and labor, in religion and education." There is a vigorous paragraph on stock market gambling and speculation and their degrading effects—a challenge to education to attack the profit motive.

I will not take time to read the entire summary which is the Social Creed proper, but will pick out some salient points:

Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

Social planning and control of the credit and

monetary systems and the economic processes for the common good.

The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture. . . .

Social insurance against sickness, accident, want in old age and unemployment.

If I am asked to point out one thing which is increasingly in the mind of our Protestant leaders, it is just at that last point: social insurance against sickness, accident and the other great physical hazards of life, and I may add we see in that not only alleviation of suffering but a very direct approach to economic reorganization. To quote again: "The right of employes and employers alike to organize for collective bargaining and social action." When that is mentioned a great many people say "That is just A B C—too elemental." As a matter of fact, when we come to grips with the opponents of the social gospel we find it is really on the A B C level that the battle is fought. The fiercest conflicts rage over the simple question of the right of labor to organize and bargain collectively. A new note, so far as reference to population groups is concerned, is that of economic justice for the farmer: "Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family." The churches have been urban-minded not only in the ecclesiastical matters, but also in their thinking concerning social justice, and Social Ideals declare that this must cease to be. The Social Ideals call for a cooperative society and a cooperative world order, goals which only education can reach. The last clause of the statement is, "The encouragement of free communication of mind with mind as essential to the discovery of truth."

I cannot say that any of our church bodies have a systematic, well thought-out program for meeting these social issues. It seems to me that we are still in the position of having a fine program of action but have not worked out in detail the process by which the difficulties are

to be met and overcome. We have not worked out educational methods whereby action can be achieved.



Rabbi Samuel Goldenson (Pittsburgh): Mr. Chairman and ladies and gentlemen, I have but very little to add to what the previous speakers said. As I listened to them I realized that there is very little difference between the social program of the Conference of American Rabbis and the program as outlined by the Protestant churches. Of course, it is very intelligible that there should not be any difference. We are living in the same world, subject to the same conditions and earnest people think in like manner upon these conditions. Almost every item as mentioned by the previous speaker is found in the social program of the Conference of American Rabbis. There is only one difference between these programs, and that is the difference in the adjective that describes them, the adjective that is used as an appeal to the individual. One says, this is a Christian ideal and one says, this is a Jewish ideal. I will read a few paragraphs in the last report of the Commission on Social Justice of the Central Conference of American Rabbis, meeting in November, 1932, in Cincinnati.

We recommend to all people our modern rabbinical Program of Social Justice as a basis of action for the solution of these problems which are devastating our physical and spiritual existence. The chief aspects of this program refer not only to such palliatives as compulsory unemployment insurance but the farther reaching demands of a more adequate distribution of the profits of industry. From many angles, present day capitalism is under grim suspicion as to its ability ever to achieve a satisfactory sense of social responsibility. It has in effect placed the safeguarding of investments above the safeguarding of human life. With a few conspicuous exceptions, it has constantly fought labor's right to organize and to have a decent voice in the administration of the basic pursuit of a livelihood. It has, in some instances, exploited the masses by reducing wages or eliminating employment in cases where such action was not at all justified on the basis of the financial status of an industry. It has steadfastly sought to speak of the return of prosperity on the basis of a return to private profits rather than a concern with how the great masses of men are

going to be able to achieve even a minimum living wage. During the days of outward prosperity it was oblivious to the demands of a living wage, when, despite the enormous inflation, the average incomes of the families of our land were below what even our government regarded as minimum for decent livelihood.

Any system which can be so characterized is neither economically sound nor can it be sanctioned morally. We therefore advocate immediate legislative action in the direction of changes whereby social control will place the instruments of production and distribution as well as the system of profits increasingly with the powers of society as a whole. We feel by this means alone can there be achieved an adequate distribution of worldly goods and an introduction of a system whereby the working hours in a machine age can be so adjusted in terms of time and pay as to make us feel that we are following our ancient prophetic mandate concerning man's stewardship of the earth for the benefit of all humanity.

There is hardly any economic project, particularly in such a crisis as that through which we are passing, which does not require ethical evaluation. Almost every plan has a far-reaching effect on the welfare of mankind. Business leaders and economists may suggest concrete measures. It is our duty as religious teachers, however, to become specific in our judgment as to the moral aspects of these measures. One of society's chief duties by way of immediate action is the relief of suffering caused by unemployment. This requires a large expenditure of public funds. There have been numerous efforts, both national and in states or even cities, to raise such funds by a general consumers' sales tax on vital necessities. Judging this from an ethical point of view, we cannot sanction a project which makes the burden the same upon rich and poor alike, and which taxes the impoverished in their purchase of necessities of life in the same amount that it does those who are still comparatively affluent. State income taxes, increased state inheritance taxes, or, if ultimately necessary, graduated levies on capital constitute far more ethical means of meeting the problem of caring for our unemployment. We urge these methods rather than a consumers' sales tax on essential articles of life.

The present crisis has brought forcibly before us the glaring conditions of poor housing among the masses. Not only are the physical conditions under which they live most deplorable but, in many instances, the rents which they must pay for these wretched dwellings are appallingly large. We urge that a great portion of the public reconstruction finance funds now being administered by our government be given into the hands of publicly controlled groups for the building of decent housing facilities with a carefully regulated return on the investment, or even be loaned to cities for the purpose of undertaking municipally controlled housing projects with decent living facilities. Where such action requires enabling legislation by individual states, we recommend that this action be taken as soon as possible. No human being can function as a

truly spiritual personality if he and his family are forced to carry on their daily existence under the deplorable housing conditions now obtaining in appallingly large areas throughout our land.

Now I thought you might be interested in something else that has a bearing upon this question. I don't know how many of you know that we have in the Atonement Day services, the most sacred service of the year, a special social justice prayer or statement. We don't all agree in the rabbinate upon the wisdom of having such a prayer but it is in this prayer-book of ours. Some do not like the wording, some do not like the spirit, some don't think it was wise to have it in at all, but it is here and does register the consciousness of the conference, at any rate, that on the most sacred day of the year the members of our congregation feel that it should be called to their attention that we must think in terms of social justice, that we must relate our religion to the social and economic problems of the day. I shall read a part of this prayer.

While the problems of livelihood have always been urgent, never before have they pressed upon us so insistently and with such disquieting effects. What disturbs one now is not the fear that God's earth might cease to yield, but the unhappy realization of the growing discontent with the manner in which the earth's increase is shared and enjoyed by the human family. The world of commerce and industry is filled with threatening suspicions and antagonisms. Great plenty and abject poverty, limitless power and utter weakness exist side by side. These disparities are forcing themselves upon the attention of men and women as they have never done before. Everywhere earnest minds are seeking to know whether these inequalities are justified and permanent, or whether a way may not be found that shall lead to more contentment and greater mutual respect and confidence the world over.

In seeking a solution to these problems we, the children of Israel, should hold foremost in our minds the belief of our fathers, that human life is of the utmost value and that all duties and responsibilities have for their purpose the safe-guarding of the life of man and the furtherance of his nature as a child of God. To Israel, man has always been the center of our obligations. We have been taught for ages that whatever does not serve to make our neighbor happy and confident and whatever does not dispose him to become kindly and trustful and helpful cannot receive the sanction of God and of His moral law. If our world is torn by great divisions and suspicions due to what is

believed to be an unfair and unjust distribution of the world's goods, we cannot and must not regard such a condition as inevitable and normal. Surely we cannot find in such a state of human affairs the promise of mutual appreciation and love. No peace of mind is possible when one lives in the shadow of unwarranted economic uncertainty and in the fear of industrial power that is felt to be used arbitrarily.

In thinking over industrial problems and struggles let us be on our guard against believing that the things that constitute the difficulties are in the order of nature beyond the control of man himself, for in the end, whatever troubles us in the world of business and industry has issued from personal covetousness, arrogance and cold indifference to the welfare of others.

In this solemn hour, let us resolve to be helpful to the men and women who earnestly and sincerely strive to make a better world and let us on our own part seek to establish this world by such justice as shall be stimulated by generous sympathies and by such righteousness as shall be based upon generous sacrifice.

I don't know, Mr. Chairman, whether there is anything else I can add to it. Our general program is just the same as the Protestant and Catholic program.

Chairman Elliott: On Item c, Recent statements by public school groups, especially those influenced by the progressive education movement, it is interesting to note the attention given to this problem. Recently a document was sent to President Roosevelt, signed by some two hundred professors in teachers' colleges, public school superintendents, and other educators, saying in substance that they could not hold themselves responsible for the effective education of children, as long as these children were living in a social environment which so completely denied the ideals they sought to teach. The Chicago regional convention of the Progressive Education Association issued a manifesto entitled "A Call to the Teachers of the Nation," which goes even further in its insistence as to the responsible leadership education must take in the present economic situation.

The next question in the syllabus focuses attention upon the methodology education should use in carrying out its responsibility. If you will examine the suggestions from the local groups on this question, as they are summarized in the

syllabus, you will note that they would indicate that we have social ideals and indeed a social program, but we are not sure of the techniques by which we are to carry out our responsibility. The reports all focus on a determination of the distinctive function of education. Is it the slower process of educating the young, or does education have a more direct responsibility through adult education and in other ways, for the development of a different kind of society? The issue is stated bluntly in the excerpts from the reports.

(3) *How should the forces of moral and religious education go at it to meet their responsibility? What should be the strategy of moral and religious education at the present time?*

Nashville: "Shall moral and religious education aggressively espouse the cause of any one social philosophy or political theory? Should religious education, for example, frankly give itself to the Socialist movement? Or, is it its task to develop in men and women an evaluating type of mind that will result in diversity of opinion? How may religious education develop in those whom it touches that ability to think sanely 'all about' a question? Its effectiveness in the creation of a new social order will depend largely upon its success at this point."

Chicago: "There are two ways of approaching the problem: (1) Through the slow process of education by which social values and attitudes are built up in the young who will presently assume responsibilities of leadership in society. (2) Because of the corporateness of the economic process, the utilization of techniques for the formation of public opinion and of various forms of social pressure upon the exploitative system, in order to change the entire pattern of ideas and attitudes. In view of the relatively small rôle which institutions of moral and religious education play in the development of persons' attitude and conduct, in comparison with the rôle of social forces, the strategy is needed which will endeavor to modify these objective social conditions. To be effective, moral and religious education must work through actual social controls."

New York: "The church has an inclusive function in social issues and must speak as one voice. The trouble has been that it has not had a positive program to embody that voice. It is possible for the dominant faiths to make their influence felt when they recognize a significant situation and act unitedly. An illustration of this is the victory for the eight-hour day in the steel industry. Perhaps the churches work on too many things at once. The social ideals represent a battery—all right for education but not for action. Would it be better for the religious forces to unite upon some one thing?"

Hartford: "There was difference of opinion

as to how progress shall be sought. Some felt that the only way was to work through organizations for such ends as disarmament, peace, social reconstruction, and to use every legitimate means of organizational promotion and legislative action to this end. Others felt that it was quite all right for individuals as such to work in these ways but that the church as an organization should not do so but stir up its people to action in any such way as they chose, and that the minister was not justified in using his influence to have a congregation take such action, though he is quite free to use his own personal influence as a citizen to this end. Others pointed out that one cannot dissociate his actions as a man from his official position."

Nashville: "Another very definite responsibility of religious education is that of mobilizing people for concerted action against the evils of the present day. If this is to be done, our adults must be acquainted with the issues of the day; they must be made aware of the attempts to alleviate the present conditions by removing the causes of the same. Participation in a program of temporary relief is not sufficient. The members of Congress should be made aware of the attitude of people towards legislation significant for the moral and religious welfare of our people."

New York. (Minority point of view): "The church can never be effective in a crisis but only effective in getting ready for a crisis. The church can only work in preparing human beings for crises so they do not lose moral values and moral standards."

Ames, Iowa: "All education should become religious in the sense that it trains for social living rather than for individualism. We need an educational system that is more closely identified with life."

Providence: "A crucial problem is how to assist in educating so that the future generations shall ever intelligently approach the task of framing a new social order. For us to say what that order shall be is not the task of religious educators. We must avoid such paternalistic and dogmatic direction."

Chicago: "Religious and moral education should capitalize on the notion of social invention which is beginning to be current in contemporary life. It should stress readiness for an expectancy of change in social customs, attitudes, relationships and institutions and should challenge persons, young and old, to participate in the creative reconstruction of the social order."

4. *In what ways is moral and religious education concerning itself with these economic, political, and other social issues in the current situation? What evidences of the adjustment of moral and religious education to the changed social situation?*

5. *At what points is moral and religious education failing to make satisfactory adjustments to the changed conditions? Why is moral and religious education ineffective in these regards?*

Chicago: "The primary function of religion is to act as a free critic of processes and insti-

tutions in terms of their effect upon persons. The question was raised whether the state was competent to conduct a system of education that would subject the existing economic, industrial and political processes to searching criticism in the light of human values. The judgment of the group on this point was negative. But it was also pointed out that the church as an institution was probably not free—or to enter upon such an assessment of current culture. In order to exercise this function religion must free itself from the dominating and regimenting influences which inhere in an acquisitive society."

Ames: "Organized religion can talk. It is too closely allied with the world it serves to do anything."

New Haven-Hartford: "Programs of religious education suffer from lack of consideration for local situations and contemporary issues and conditions, being stereotyped and generalized. Local leaders do not know their own constituency and are relatively uninformed on social problems. One outstanding need is for access to reliable data on current issues and the results of experiments with specific problems. The data on many issues are not known by leaders and many leaders are not equipped to use them if known."

New York: "People have listened to preaching but nothing has happened. We must be concerned with the material implementation of all this preaching. This is the first time that the economic situation has been conducive to the realization of some of the ideals we have preached. The situation is malleable."



Chairman Elliott: Question 4 is open for general discussion from the floor. Should we continue the isolation of the school and the church from social problems or is the educational function related to immediate efforts for social change?

Rev. E. W. Blakeman (Ann Arbor, Mich.) reported a schoolmen's convention at Ann Arbor, Michigan, where the question of the responsibility of the school for practical education was up in relation to the Land Economic Survey.

Mr. Chas. E. Lee (Cincinnati) asked the chairman: Do I understand from the statement you made concerning the progressive educational group that it has come to Dr. George Counts' position? The chairman replied: I don't know that I can report for the whole progressive educational group. I think, however, many of them feel that the problem is one of adult and not of children's education, and that unless educators can be permitted to join with the young in concrete

efforts for social change socially-minded individuals cannot be developed. They are not united in what they particularly stand for in the way of social change, but these educators to whom I refer do protest against the efforts to keep the schools unrelated to current economic and political problems.

Dr. Emanuel Gamoran (Cincinnati) indicated that he thought that if we were to ask ourselves what is the function of religious education in social questions, we would find that religious educators grouped themselves anywhere from the extreme left to the extreme right: "On the extreme right would be those who would say it was the function of religious education to preach and teach certain religious elements of theology and certain ideals without special relation to their application. On the extreme left would be found those who would want to translate ideals into reality and to participate in their communities in this task. Then there is another point of view which says it is the function of religious education not to represent a definite social order but to cultivate a certain attitude of open-mindedness and critical attention so that the individuals themselves will be able to decide what is right. I confess that when as a religious educator I say that, I cannot but be suspicious of myself, that perhaps I do not want to undertake responsibility for indicating what the social order should be." Illustrating his point from a pending unemployment insurance bill in Ohio, Doctor Gamoran said that we should leave it to the scientists, the economists, to determine what is the best bill for the enhancement of human life, but when they agree, then it should be the function of religious organizations to put themselves back of this legislation. If religious education would begin to do that, then it would begin to function in life. "It is very difficult at times for any one individual who occupies a pulpit to assume responsibility for a given idea. It requires courage, and the rarer spirits who are willing to sacrifice themselves on the

altar of idealism are not always to be found. It may be that concerted action in that respect on the part of groups, such as the Central Conference of American Rabbis and the moral and religious organizations, might lead to something. If you want to achieve action in a world of action you cannot achieve it through talk."

Rabbi Barnett R. Brickner (Cleveland): Listening to the chairman summarizing the discussion, I notice the use of the terms moral education and religious education, as if the chairman were using those terms synonymously. Was that carelessness on the part of the chairman, or is there a real difference between the terms progressive education and religious education, as some of us who are liberals in the field of religion understand those terms? If I understand the term education at all, it means to lead people from what they are to what they ought to be. If I understand the terms of religion it is, in the prophetic sense, a dissatisfaction with the status quo, an instilling into the hearts of children and adults the sense that they are partners with God in the general job of recreating the social order. I would like, frankly, Mr. Chairman, to challenge this group to find out, if it is in order to find out, the difference between progressive education and religious education as liberally understood.

Rabbi Abraham J. Feldman (Hartford, Conn.): If I were permitted, I would take exception to the statement made by one of my very dear friends as to the pulpit not being allowed to say various things for fear of losing their jobs. I am one of those who insisted that it was the task of the pulpit to stress what is the philosophy of life and try to create an attitude on the part of the people so they would know what would be the right attitude and approach to life; but I am one of those who feels that it is none of my business as a preacher to discuss what would be the proper legislative action. So far as I am the teach-

er in the pulpit, trying to expound religion, I am not sure that it is my particular job to speak ex cathedra and state what I think on such matters. I read the reports in the syllabus over and I think I am in almost entire accord with the minority point of view which is recorded from New York. (See page 246.) To get children of my schools to pass on unemployment insurance, etc., if that is considered religious education and a demonstration of religious life, then I cannot agree.

Professor Eubank (University of Cincinnati): Would it not be a good thing if we got back to the first question, what is religious education?

Chairman Elliott: There would be considerable agreement, I imagine, in this group, on the general statement of social ideals, and a very great disagreement, judging by what participation we have had, in regard to the documenting of that general statement as to any particular kind of social action, and still more disagreement as to what is the function of religious education in getting from where we are to where we would want to be. In other words, I do not see that we have moved in the discussion beyond the divisions which the reports from the local groups represent. (See page 245-6.) Perhaps because of these differences we should move to Questions 6, 7 and 8.

(6) *What steps should be taken through the Religious Education Association to determine where and how the forces of moral and religious education should take hold in contributing their part to the solution of the present problems?*

(7) *In what localities and through what agencies can the problems of the relation of moral and religious education to the present situation be most effectively attacked? In what ways should the Religious Education Association co-operate?*

(8) *What should be the policy and program of the Religious Education Association in relation to the present economic, political and international situation?*

Mr. C. E. Silcox (New York City) indicated that in connection with a study of the relation between Protestants, Catholics, and Jews, he had raised questions in regard to the Religious Education As-

sociation, and found the issue individuals wished to have settled was the one raised by Rabbi Brickner. He quoted a Roman Catholic, who said the kind of thing this group is doing always made him more or less mad, because they did not square up to this fundamental problem: and then he said that he would rather see us do in America what they are doing in Russia, kick religion out altogether, if we put something in its place as they are doing in Russia rather than continue the present indefiniteness. Mr. Silcox said we did not have a *weltanschauung* and that we would not get much further until we squared up to that question.

Rabbi Louis L. Mann (Chicago) said that every one of us, no matter what his group is, believes his religion is supreme. Perhaps, then, on trying to ascertain what religious education is, we may start from this assumption. Our Association has no interest in the creedal approaches of Catholicism, Protestantism, and Judaism, but if we can get a definition that will square with this idea, we may learn what religious education is.

Professor Bower (University of Chicago): I think the Chicago group is inclined to believe that this is the most fundamental issue that now confronts the forces of religious education. The statements here this afternoon must have shown the group that the Chicago group believes the social issue with which we are most concerned is the economic issue. I believe the Chicago group has done as much thinking around this idea as any of the groups, and they have concluded that before we are competent to form any judgment as to what religious education can do, religious education must clarify its mind as to what is the function of religion within human experience. We have isolated in our sciences the specific factors with which we have to deal. We have some descriptions, in some cases quite reliable, as to how those processes act in human behavior. But when we come face to face with them, actually coming to grips with an issue about which

we all think we must do something, we are stopped from clear thinking and action until we have isolated in our minds what is the fundamental character of religion and how religion does operate in human beings. I think we do not feel that we will make any progress in attempting to come together on definitions. That seems to me to be entirely a wrong approach. The approach must be descriptive. It must be functional. It must be experimental. Therefore, I would suggest that this meeting should formulate a long-time approach which would use the best techniques at our command and then to go into the actual describable behaviors that we identify as religious and isolate this thing about which we speak. It seems to me it would be about the greatest achievement in the history of the Religious Education Association.

Mr. E. M. Rosenzweig (Knoxville): "One philosophy of living has been presented through the textbooks to the children, so that from the beginning they are imbued with certain attitudes toward property and individual privilege. We desire a change and we say that religious education must do it." He then raised questions as to the authority on which religious education proceeded and the methods by which it would do its task.

Chairman Elliott: We have before us two sets of issues which are very clearly developed. The first concerns the methods to be used in moral and religious education in relation to social issues. As outlined by Doctor Gamoran and followed up in the discussion, at least three different answers have been suggested to the question of methodology in moral and religious education. The Religious Education Association ought to give some help as to which of these methods are effective and what is the relationship between them.

The second issue concerns the goal we are after and what is the contribution of religion to that goal, and we are differing widely on that. We must seek definitely to come to an answer on this second issue.

Mr. Frank Herriott (Union Theolog-

ical Seminary): May I make a very obvious suggestion, that the R. E. A. has been of value and can continue to be of value as a clearing house for experience, and that if by this discussion we become more aware where the issue lies, that will be of value. One of our questions is whether or not we start the process with the young and expect them to continue in the social and economic life with which they grew up. Some feel that this is no longer a righteous thing to do. I know of very little that is being done along a different line; but when attempts are made certain problems emerge. I happen to know a summer camp, for instance, that faces this problem. Boys are trained in the camp to take part in controlling life in camp, and I heard of one lad who had become quite skilled in all forms of camp activity, but when he returned home his father said he had come home with the craziest ideas about sharing responsibility in the home and he had to knock them out of him. If there is experience in these issues it would be very valuable for us to share it. I would like to know, for instance, if there has been any effort to go beyond the children's rather isolated life in school and affect their community life from which comes a great part of their education, and particularly I would be interested in knowing whether or not the youngsters had a share in any enterprises going on where the community worked at it as a community.

I see another question that we might have reports on, and that is whether groups under religious auspices should affiliate themselves with organizations for social reconstruction and sponsor certain legislation. I would like to know if it is possible for a group to go actively through an educational process and come out without such affiliations. If such a process results in developing a concern about social issues, will the outcome be that individuals will be moved to affiliate with different movements, or will effective procedure always involve a group agreement on a specific solution?

Professor W. A. Harper (Vanderbilt University): The other day one of my colleagues said that he very much regretted the infinite capacity of Vanderbilt students to resist the acquisition of useful knowledge. I said that I would rejoice if I had that capacity and I do, because education is not inoculation and I hope the religious organizations will make it very clear that they are not trying to put over anything in any part of the world. Any pronouncement that we send out is to be conference material and not propaganda. Now, education as I see it is a zestful quest and it is not a task.

Dr. Wm. S. Keller (Cincinnati): Mr. Chairman, there was a statement made by you that we probably could not agree on these two issues that had been discussed here this evening, but I think probably if they were put to a vote that we might be more in agreement. I think there is some danger, in a sort of glorified seminar such as this, to pass on to another question and leave us rather baffled as to what is the real opinion of the group, and possibly not decide on anything. I am wondering if it is ever possible to get a majority opinion or a minority opinion on a question of this sort, and I think that on many of these things the majority of us would be quite in agreement.

Prof. Herbert N. Shenton (Syracuse University): As a sociologist and not as a religious educator, and looking over the activity of people, we find they are very largely engaged in what they think are lower and what they think are higher values. Action depends a good bit on their conception of values. Granted an honest conception of values, the action will largely take care of itself. There can be no conception of value except in terms of the larger thing of which it is a part, and that in terms of something larger of which it is a part, and that in terms of the largest thing we know, life, and that in terms of all human experience in regard to everything in and around us. We have a very natural sequence. That total experience may not be a *weltanschauung*;

it may be provincial and pretty much merely the spirit of the times, the *zeitgeist*. We have a very real function in this field of religious education in the world at the present time, in regard to most of these problems, because the world is confused as to values.

First, I think we have to re-examine our *Weltanschauung*, re-examine some of our basic assumptions, just as business is re-examining some of its basic assumptions. For that we should call the best that every community has to bring to it. I am willing to be arrogant and to assume in a voluntary group like this a call to those who would search with us for some new light on the basic assumptions of life, some new light on our present *weltanschauung*, on our total philosophy. I think we would find a good many that would like to go into this search with us. In the light of that search we could find a good many people who would try to help us relate these revised assumptions and concepts in regard to the fundamentals of life to more specific decisions in our daily life and to the lesser items of value. There is no inevitable connection between a particular decision and a particular value, and these more remote values, but we can learn by experiment and by functional studies more and more about specific values and decisions and techniques and about the probability of their leading to these more remote and fundamental conceptions of the total value of life in the cosmic order.

I think the Association can do a second thing. I think it can call together in various places those who are trying to re-interpret not only the objectives and philosophy of life but the values of their everyday life, and putting these two together can develop new conceptions of our total philosophy which we may call religion and find specific values which we believe are related to it. When this is done I think the action to a large extent will take care of itself.

Prof. H. N. Sherwood (University of Louisville): I think we need a defini-

tion of religious education, and that religious education be related specifically to public education. I move that three of the men of the conference be appointed by the chairman to produce a definition of religious education; that it be written on the blackboard in the morning, and that they give us a chance to O. K. it.

Phillip W. Jaffa (Cincinnati): Supposing a religious educator were to teach the children and insist that these economic questions are moral and religious issues, how long could he hold his job and how long continue to teach these children? Perhaps if we would use some of the talent that we have in the R. E. A. on the radio, through magazines and other publications, we could raise the prestige of moral and religious education so that parents would not nullify all the activities in the religious school.

Chairman Elliott said in summary: Dr. Keller objects because we have not come to agreement this evening. Certainly we have not as yet come to agreement on the issues before us. It does seem also that we have not had as definite suggestions as we might have had as to what the R. E. A. can do to resolve this disagreement. I think it is fair to say that the discussion this evening is a reflection of the present attitude in regard to moral and religious education, and I think people are, perhaps, as much at a loss to know what to do as the discussion this evening would seem to indicate.

The local groups gave their major attention to the different methods of social change and seemed to assume the goals. This evening the discussion has been shifted very definitely from this focus of attention in the local groups to an insistence that we must give fundamental consideration to what we want in the way of goals and what is the distinctive con-

tribution of religion and of religious education to these goals. On the other question which was made clear for us by Doctor Gamoran and others, I wonder if the evening does give us any light along the line Mr. Herriott suggested. We have assumed that moral and religious education could not go forward except along one line and that we had to come to some agreement as to what methodology should be used. Mr. Herriott and two or three others have raised the question as to whether it would be possible to compare various methods as to their limitation and effectiveness. Perhaps that is the thing which this evening's session says, because it indicated both the need of definite material and the lack of it.

There was a statement made that if the agencies of moral and religious education actually undertook to deal with crucial current problems, most of the religious educators would find themselves out of their jobs. It is evident that we cannot carry on moral and religious education effectively unless we deal with these questions. Perhaps we need to form a united front as to our right to deal with them.

Rabbi Landman: I suppose there are a number of us who feel as the gentleman did who wanted a definition of religious education brought from Sinai and placed on that board, that the evening has been ineffective from the point of view that we have gotten nowhere. Now the R. E. A. is setting forth a program that does not mean the gathering of two hundred of us to adopt a subject and then agree on it and go home, but the R. E. A. is actually now laying out a course of study that may continue three or five or ten or fifteen years and it hopes to see real progress on these problems.



THE CONTRIBUTION OF MORAL AND RELIGIOUS EDUCATION TO PERSONAL MORALE AND PERSONALITY DEVELOPMENT IN A TIME OF SOCIAL STRAIN

Wednesday Morning, May 3, 1933

The session was called to order by Rabbi Landman. The opening devotions were led by the Reverend Jesse Halsey, Pastor, Seventh Presbyterian Church, Cincinnati.

Rabbi Landman said that the members of the R. E. A. should know that at a meeting of the Board of the R. E. A. following the Conference, all these suggestions that come out of the discussions will be taken up, and "an effort will be made, and I believe successfully, to formulate a process by which the R. E. A. may continue to work in exploring and discovering and bringing back to you in concrete form the results of the discussions."

Prof. Herbert N. Shenton gave the summary of the last session:

At the opening of the second session the attention of the Conference was drawn to the fact that the various regional groups had generally assumed that moral and religious education had a bearing on social economic issues, a very definite change from the earlier days in the history of the R. E. A. The primary question for consideration was, what is the job of moral and religious education in relation to social economic issues? A prior consideration was, what are the social economic issues; which of these are the concern of moral and religious education; what can moral and religious education do about them? The issues were presented: first, in terms of the findings of various regional study groups throughout the country; second, the findings of President Hoover's committee on social trends; third, the pronouncements of the Protestant, Catholic and Jewish faiths. Dr. F. Ernest Johnson brought out the fact that it was necessary for the R. E. A. or other associations to develop systematically a well thought out process for the actual achievement of these programs and emphasized especially the problem of social insurance against various types of insecurity. Rabbi Goldman called attention to the danger of safeguarding investments above the safeguarding of human life and emphasized the need for a living wage.

The conference then took up the question as to what moral and religious education might do in respect to these issues and what functions the R. E. A. might best serve. The first suggestion was that the R. E. A. might develop a research technique in this field, such as would win the confidence and challenge the interest of those who were releasing funds for research. The

issue was then raised as to whether religious education was to go to the extreme of making merely general pronouncements on social ethical situations or to the other extreme of supporting specific action, as for instance the Ohio unemployment insurance bill—or to find an intermediate field of service.

The issue was then raised as to whether religious education had developed or even could develop a philosophy that was useful for social crises or whether it could merely educate slowly—and especially youth—to be better prepared to meet social situations. The Religious Education Association was criticized, together with other prominent educational leaders, for having no philosophy or what the Germans call *Weltanschauung*, as a background for values, decisions, and policies. Attention was called to the fact that regardless of how they arrived at it, the programs of Catholics, Jews, and Protestants as expressed in the various ecclesiastical pronouncements were essentially the same and a good basis for evaluation of specific issues and decisions.

It was then suggested that the principal problem was one of values. Mankind has rather consistently busied himself with changing men and things from what he regarded as lower values to what he regarded as higher values. The contention was that if a value demand could be created, action would work itself out and discover ways and means of accomplishment. Attention was called to the fact that science definitely stated that any item or unit only had value in terms of the larger units of which it was a part. The ultimate values would thus appear only in total experiences and cosmic conceptions, the field of religion and philosophy, that is, in terms of social and personality values. It was suggested that the R. E. A. could foster concurrence of thought leading to the re-examination of fundamental assumptions and even to the examination of *Weltanschauungs* which might be colored by provincialism or *Zeitgeist*; and that it might find ways and means of relating specific situations to these revised conceptions, and that it might find also ways and means of making these values in terms of a philosophy of life more widespread and dynamic.

It was suggested that the R. E. A. might foster researches in the nature and function of religion as it appeared in experience and as it emerged as part of the cultural process. The question was raised as to a definition of religious education, and it was replied that religious education must be discovered by an approach essentially descriptive, functional and experimental, rather than by a search for a definition. Among other suggestions were several to the effect that the Religious Education Association might serve as a clearing house for ex-

periences, individual and group, in the quest for religious concepts and applications of religion to action. Also that the R. E. A. might address itself to the task of dissemination of values and evaluating procedures by the use of more popular and less technical statements.

Attention was also called to the fact that religious educators often seemed to act as if there was only *one* way of attaining desired ends and a suggestion was made that the R. E. A. might study all the ways and means by which its primary objectives might be attained, not *what* way but by *how many* ways.

The Program Chairman pointed out in conclusion that there were evident disagreements as to approaches, where to take hold, and what to do and in so stating really set forth a problem of the Religious Education Association. He also called attention to the fact that there were verbal agreements as to general conceptual ideas which became different as soon as they were given specific and concrete interpretations, and in so doing he stated another problem for the R. E. A.

It was suggested that men who did such thinking and then attempted to deal fundamentally with social and moral issues were likely to lose their jobs, and the R. E. A. might study how to make such persons more secure in their jobs.

The Vice-Chairman of the Association, Rabbi Landman, closed the meeting by commenting on the fact that the R. E. A. was in the process of finding itself and of discovering the nature and function of religious education and that it was committed to a deliberate course of such discovery for a period of years to come.



Rabbi Landman called upon the third of the hosts of the Conference, President Hugo F. Sloctemyer of Xavier University, for words of greeting. At the close of his remarks Rabbi Landman said that it was the wish of the Conference that the program continue as outlined.

Chairman Elliott: May I suggest this morning we work on a conversational basis, perhaps not even rising to speak. I hope we can move from a speech-making mood into the mood of the kind of conversation we have in a living room or a seminar, in which there is a brief interchange of ideas back and forth, because we have some questions this morning which demand close thinking. Will you permit the Chairman of the Program Committee to make one comment in interpretation of where we are in this process of thinking together, with a predic-

tion of the things which we may find it necessary to do? I notice that the morning *Enquirer* says it is a serious state of affairs that we were not able to define religious education and that if two hundred religious educators come together and do not know what education is, it must mean complete confusion. I would suggest that this is about as wholesome a situation as could exist at this stage of our Conference. Is it fair to say that we have had an individualistic conception of education suited to the simple pioneer days in America, and that we never have fundamentally attacked the problem of what would be involved in education if it were to be adequate to our present complex life?

Our confusion is only a reflection of the confusion in both public and religious education, in which individualism has played such an important part, and, as individualism in economics has proven inadequate to the present task, so it has in education. Protestants have accepted by way of the International Council of Religious Education a social theory of religious education—that is, that people are educated in social experience, but I think it is fair to say that we have never carried the implications into practice. We have accepted this in theory but have attempted to educate individuals apart from the social process. To have children develop in the way we would wish we must recognize the relation between the social process and the individual development. You left last night feeling the necessity of actually experimenting with the changes that would have to take place if we are to take the theory seriously. I feel if we had glibly answered the questions we would have glossed over the definite seriousness of the situation. Therefore, I hope that the session this afternoon, which deals with appraising the effectiveness and improving the methods in moral and religious education may take up the discussions of last evening and this morning in an actual effort to see what sort of practical procedures we must inaugurate.

It is interesting to realize that in the majority of the reports, alongside the insistence that the social and economic problems are dominant, there was immediately an insistence that this changing social situation puts a new kind of demand upon the work with individuals and a new kind of demand on questions of personal religion, so that the topic of the morning is definitely in line with the suggestions which have come from the local groups. The first question in the syllabus concerns the situation:

(1) *What is happening to individuals and families because of the present economic situation?*

Particularly what is happening to the inner life of youth as the result of the strains, stresses and conflicts which they are witnessing in the family circle and in the life around them?

Cincinnati: This group gave particular attention to case material of this type.

Nashville: "Before religious education can hope to fulfill its responsibility to individuals, it needs to make a careful study of the effect of the present social order upon the personalities of men and women and children. It must utilize the findings of the psychiatrists and others interested in mental and social hygiene."

I suppose we can pass this question as simply asking us to recognize the kind of situation which has developed which we all know too well, and we probably need to take up questions 2 and 3 as the beginning of our discussion.

(2) *What is the responsibility and opportunity of moral and religious education to individuals who are the victims of the present economic situation, and for what individuals does moral and religious education have a special responsibility at a time of economic and social stress?*

Nashville: "It is easy to condemn the present social order. It is not difficult to arouse a hatred in the minds of those who are victims of the present economic situation, but religious education needs to ask itself if this is all it has to offer. It may well leave to the care of professional agencies those who are abnormal, but it cannot delegate to other groups its responsibility for those who, although normal, are in danger of becoming warped and disintegrated because of despair and disappointment.

"Does it have a message and a program for the man who is desperate because unemployed?"

"What does it propose to do for the young college graduate who, after years of preparation finds no need for his services?"

"What about the aged whose resources have been swept away by bank failures?"

"Does religious education have a message and a program for those in immediate need? If so, what is it?"

New York: "We often assume that our problem is only with the profit-takers. We have also to deal with the victims of the profit-takers."

(3) *What is the distinctive contribution of moral and religious education to those whose lives are dwarfed and hampered by our present social order? What can moral and religious education do to help individuals stand the present situation?*

What field surveys, experiments and studies are necessary to answer these questions?

New York: "Girls out of the unemployment situation who are forming programs for summer conferences ask for inner resources to meet the situation. 'Tell us how we can stand it.' The office workers have a particular sense of defeat and bafflement because they are losing their status and are being treated like casual laborers. We do not want to provide an opiate. Some are turning to legislation, such as unemployment insurance and saying 'Something is wrong. We've got to find out what it is and then it has got to be righted.' But legislation is a long and hard task and important as it is, it is a discouraging place to put one's emotions. What can we do to help individuals stand the present situation? Can we make clear to them the resources within our own faiths for these things? An individual said, 'I have become a socialist and now I can stand anything.' Can an individual say, 'Now I have joined the church or synagogue and can stand anything?'"

Cincinnati: "To what extent do the processes of religious education, as practiced by the church, enable children and adults to meet the issues of life more adequately? Why is one family still buoyant and hopeful while the neighbor next door is beaten and ready to quit? Do the confusion and uncertainties within the church, such as are reflected in the missionary controversy, traditionalism, vs. modernism, Zionism vs. anti-Zionism, formal and informal teaching of morals, have any effect upon the church's ministrations?"

The syllabus asks for a re-examination of what distinctly moral and religious education contributes to individuals in a time of social strain.

Rev. Phillip C. Jones (New York City) said that one thing would be to help secure a new standard by which success is measured to take the place of the economic standard of success which has been predominant in life all of these years. *Dr. F. Ernest Johnson* (New York City) commented that this has to be done by society as a whole. "People regard money as the standard because it is the standard. We live in a social order in which the money measure is the most significant thing, and any attempt to set up

new and more valid standards must be as broad as the whole social and economic order." *Mr. Jones* replied that we have theories in our religious work and program that life transcends all these earthly considerations, but our practice does not conform to that and we have not made it really effective in human life.

Several spoke in objection to *Dr. Johnson's* statement that the new standard must be made operative in the whole social order. *Mr. O. W. Fifer* (Cincinnati) said: In the criticism of money as the standard, have we not already accomplished something with idealism which has been given the young people through holding up such figures as *Father Collins* quoted last evening? *Dr. Hugh Hartsorne* (Yale University) added: There are individuals who do have other standards. Perhaps one of the ways to introduce new standards would be to increase the demonstrations of the effects of living under new standards. In recent years we have been overwhelmed by economic factors; they have been all-important and the institutions which embody values have been neglected. If we accept *Mr. Johnson's* statement at its face value, because we cannot alter the entire level of human society all at once, there is nothing we can do. *A third objection followed*: Is it not possible in this situation for religious education to turn the attention of men and women to traditional values? Is it not possible that the insecurity which seems to grip people is due entirely to the fact that they have become severed from their traditional moorings in a chaotic world? Religious education might become conservative and return to certain values that have been lost in recent years such as those in connection with the home.

Dr. Johnson (New York City) replied: I am not suggesting, of course, that it is not worth while to deal with individuals by taking them from their particular environment, and I am not suggesting that the building up of ideals in the home or in a small group is not worth while; but I am saying that if we are ever to substitute

valid ethical standards for those so patently invalid, and if this effort is not directed at the whole social structure, we can accomplish very, very little. I am not so much interested in an effort to increase the number of variants and deviates from type, nor in finding a number of people who can do the extraordinary and the heroic thing in completely transcending circumstances, as I am in building up a new society. I want to caution against what we have always done: helping to build up little worlds in a large world and leaving the whole practically the same, and then we see these little worlds always engulfed by the big world.

Prof. H. Shelton Smith (Duke University): Doctor Johnson suggests that we are trying to build up little islands, and might I suggest that there is some value in having islands. Doctor Hartsorne is talking about individuals. Is it not true that society has advanced by virtue of there being variants? I would really say that it is by way of those individuals who have envisaged the larger possibilities and have tried to call attention to those possibilities and have supported change. It is one thing to say we do not want to build up islands, and another to say that we do not want individuals who may be variants. Should we not ask the sociologists a question? Have they any way of determining how far individuals have advanced in the *status quo*, and how far we should expect the individual to make improvements thereon? Have we a way of determining what tension is of greatest value?

Dr. A. M. Carmichael (Muncie, Indiana) said he had been wondering if in suggesting that we substitute other standards for money we could not be accused of being too orthodox in our religion; "I am among that portion of those dwarfed and hampered souls who have money for a standard for in a way it represents security." *Another member of the conference* added a word in support of the lack of security. "Is it not true if we could do away with the occasions for the lack

of security, if we could assure employment and a living wage and these individuals being cared for in sickness and old age, and had a basis for freedom and security in the varied economic organization, society would not change?" *Mrs. George D. Barbour*, (Peiping, China): Is it not true that perhaps we will never tion, society whould not change?" *Mrs. world?* It will at least not be possible for some time to come, and in the meantime people are facing problems of an overwhelming nature. Our problem today is how to help them meet these situations. At the present time those meeting them with serenity and cheerfulness are those who are the least intelligent—the Chinese peasant and the uneducated Negro. Have we not got to help people with their problems until we get a changed social condition? At the present time I would about as soon have my children Chinese peasants. *Rev. E. W. Blakeman* (Ann Arbor, Michigan) replied: Does not that presuppose that we want peace at any price? I would not want my children to be Chinese peasants. I would prefer to have them have the benefit of the enrichment which comes through struggle.

A member of the conference interjected a concrete situation: I am not a pedagogue, I am only a teacher. I was directed to this meeting this morning by a specific case. I know of a man who fears he is going to lose his position in two or three days. He has a wife and child, and he and his wife are filled with the utmost apprehension and dismay. Both are anti-religious. What can religion do for these people? Now, I will state briefly what I, as a religious teacher, intend to do for these people, if you wish to hear. One thing is this: I intend to assure these people that their predicament will not in any way jeopardize their standing in my estimation. I shall continue to respect them in the future as I have in the past. The fear of losing one's place in the estimation of one's fellowmen constitutes one of the gravest situations in the economic predicament. Another

thing to be done is to forswear the traditional clap-trap on the connection between virtue and happiness. Let us cease subscribing to the proposition that if you are good you will be happy; if you are industrious you will be prosperous; if you have faith you will be secure. These are two things I think I shall do unless the light I get in this assembly causes me to change my mind. *The reply was made:* So far so good, but suppose the situation gets worse and worse and he loses his job, what then?

Chairman Elliott: May I summarize? We have had three proposals as to what moral and religious education should do to help individuals who are caught in the present situation. First, that we should deal with them as individuals, and point out that there are other standards of success and other values in life; second, we should develop a social fellowship—what has been called a little world or an island within the larger group—in which these individuals do have in the midst of this situation a way of sustaining life and a certain amount of care and security, and do not face it alone; third, that we cannot handle it on the basis of attempting to build up islands or little worlds, but we have to change the general standards before we can help the individuals, and in the meantime they have to go on being pretty much maladjusted in the social situation. You can see that these three ideas represent three programs or methods.

Prof. W. C. Bower (University of Chicago): Taking up your summary, on the assumption that we cannot hope to get any effective personal integration apart from social integration, must we not look upon any effort which simply seeks to adjust persons to the present involved situation in the best possible way as palliative only, and that ultimately we must seek a reconstruction of the social process itself? It seems to me the way into reconstruction is through a realization of what is happening to us, and has been happening irrespective of the temporary depression. We shall get a better

approach to the problem if we come at the process as a process and attempt to develop a social consciousness of what the factors are that are operating and subject those factors to a critical evaluation in the light of the best values evolved in racial experience and of what is considered important in the light of genuine values. Personally, I do not think the solution will come in the terms of traditional values. It seems to me these values are in the process of growth within the lives which are now developing.

If this process of reasoning is correct, it seems to me that this body and others need to develop a technique for creating a social consciousness of what these actual factors are that are patterning our culture, and also a technique for subjecting them to criticism in the terms of what is generally recognized to be a movement to higher human values. It may be partly through education; it may be partly through propaganda; but until we develop a technique, until we evolve a process and realize the values that are operative and subject them to this sort of scrutiny, I do not think we will be in a position to make great progress. If our program as religionists is merely a palliative program, I would have no hope. It seems to me that the two ideas must go hand in hand. First, a technique must be launched against the process itself, and second, we must work for the adjustment of people until things get better; but get better they must and probably will whether we concern ourselves about it or not.

Doctor Hartshorne (Yale University): I have a real sympathy for what Doctor Bower said. For the sake of argument, taking an alternative point of view, I think I should like to speak of one or two items. After all, "high-faluting" notions are not going to help these people. They are looking for that in religion which can assist them to maintain something in the way of dignity and self-respect in the situation in which they find themselves. What I am trying to get at is that it ought to be possible in the light of the long ex-

perience of meeting contingencies to help the members of a family to develop an attitude toward suffering in what Doctor Bower calls an impossible situation, which will make it possible, in spite of the fact that ultimately they may never be a family which will be established economically, to live a self-respecting life. I would be quite unwilling to say anything to a person in the line of spiritual stimulation unless I could assure him that there was at least one meal available. I do not think we can speak to people with any conviction or sincerity concerning their spiritual self-respect if we do not take some part in the business of keeping those people alive. Nevertheless, just helping these people to keep alive is not the only thing to do. We naturally want them to feel, as we ourselves feel, that some people are trying to change the total situation, and what has happened to them will not happen to their children, and in that approach we could enlist their cooperation. Just what the process will be is another question. It may be that fundamentally it should be educational, but it may be a revolutionary technique.

Doctor Gamoran (Cincinnati) at this point suggested that we were talking of the class that are the victims of the profit-takers and forgetting for the time being that the profit-takers are the members of the churches, whereas very few of the victims really are. "I think our own houses are not clean in this matter. So long as the effort comes from a group which stands outside of this class it will never mean anything to them because they will always be suspicious of our organizations. I think if this Council is to make any real progress it will organize a committee or set aside some group of people to think about the problem of reorganizing the church so as to make it a real factor. Perhaps if they had their churches they would not need us." *Another person* said that the idea that with economic and social security the old views of morality and religion and culture would function may be true for people

beyond forty and fifty, but I did not believe if we could grant that security that would be true of the adolescent group. "They lack the sanctions for which we are looking," *Professor Bower* (University of Chicago) emphasized that among the victims who are abused by the profit-takers are the profit-takers themselves. "One is the product of the man who controls and exploits his fellowmen, and the other is the victim of his own making. The latter, therefore, develops an organized attitude which is altogether as regrettable as that of the man who does not know where his next meal is coming from. Therefore, any comprehensive process must include in it the profit-taker as well as the victim of the acquirer." *Another member of the conference* commented on Professor Bower's statement by saying that there is a distinction actually between the physical and moral effect upon the profit victims and upon the profit-takers. He called attention to the pessimism as to the efficacy of religion to meet the situation and felt that men of the Dewey type have had romantic illusions of education and have never been able to do anything with the problem of coercion between the various groups.

Chairman Elliott: May I suggest in summary that in the contributions of Professors Bower and Hartshorne we have two proposals which are not necessarily in contradiction: namely, that the only way we can help individuals is in proportion as they are enlisted in a social fellowship, but a fellowship which not alone attempts to keep them alive and sees to it that they are not without the basic economic necessities of life, but also enlists them cooperatively in understanding the social situation and in doing something about it.

If education is the method by which we are to help individuals become adjusted to the society of which they are now a part, it is one kind of a process. If on the other hand education is the process of enlisting individuals in checking and studying the society of which they are a

part, and of examining the values and doing something about them, then we must train individuals in a social process, but that is quite a different conception of education than we have had. It would call for radical changes in the set-up of our churches and synagogues. Therefore, we seem to have arrived at a place where we might ask ourselves whether we are united upon this more inclusive conception of education.

Mr. E. W. Brandenburg (Chicago) said that in this enlistment of which we are speaking, we may ask folks to join on a level that is quite beyond their ability to work and to make what they understand and feel to be a constructive contribution. We are asking other people to enlist who are quite unworthy. We need to take into account the area of influence in which these persons can work, and to be sure that they are working in an area which they feel is worthy of their efforts.

Prof. H. Shelton Smith (Duke University): We assume that these different projects are all within the educative process. We need the educative process, but I want to suggest that in what we have said we only indicate we are not back to realistic fact. I think we do represent on the whole the privileged group, and we are prescribing for the under-dog. We do not know what the under-dog is going through. I have a job for the moment. We talk as though through individuals or groups we can attack the problem. The struggle is not in terms of individualism; it is in terms of class conflict. The situation is disintegrated and we talk about integration. We have this utter brutal fact in the class struggle. We belong to one group and the group we would help do not belong to us. How can we help those individuals on that basis?

The reply was made that it is true that by force of accident, the members of the middle class rather than the lower class make up the churches and organizations represented in this group, "but I believe as far as our sympathies are concerned they are with the other group and all our

efforts for social amelioration are for the other group. Circumstances are such that we cannot work with those we wish to work with. My plea is for this organization to do research or set up some plan whereby poor people's churches could be established." *Another commented:* We assume this lower group is our interest. Is it? Watch the whole German situation. We had assumed that the Socialists were interested in the oppressed. *But another said:* While considering the German situation, have we not a better situation in England where the adult education movement has united the two groups? They do not stop with the children of England, but there is education all the way up to fifty and sixty.

Mr. Galen M. Fisher (New York City) took up again the discussion of a social fellowship: It seems to me we have in the Jewish communal system one of the models for bearing one another's burdens. In the Middle Ages that function was discharged, to a large extent, by the whole church. The ideal would be that the whole community should be just such a fellowship, bearing one another's burdens economically, whether through the church or through the state, but being set up as we are now with three predominating religions in this country, it is not possible. An approach is made to it in the communal aspect of the Jewish Faith and in the Catholic group through their parochial system. The Protestant group relegate their training to the state and by functioning through it carry the burden in a partial fashion. My conclusion, therefore, is that we have to develop that consciousness of the body of Christ as the original spirit of Christians and the Spirit as embodied in Judaism and demonstrated in their communal system; we have got to intensify that spiritual unity. How shall that spiritual consciousness of unity be developed unless by the approach of actually bearing one another's burdens and thus developing spiritual unity? In order to do this we have got to educate ourselves and our children to appreciate

a universal responsibility and we have got to practice it with those nearest and in the groups nearest us, whether in the church school or elsewhere. So I think educationally we have got to start with a group and enlarge the group which immediately surrounds each person.

Mr. C. E. Silcox (New York City) said that the comment was made that the churches represented practically entirely the middle class group—the manipulators of our present system, but he called attention to the fact that the heavy end of this situation is being borne by the Negro group, which is a Protestant group and mostly loyal to the Protestant churches, and that the middle class is also being pinched.

Chairman Elliott: If we do agree in general upon the social view of education, we move in this discussion to a point where we must decide what is a practical method of building up this kind of a fellowship, a fellowship which will bear one another's burdens, but at the same time engage in a reconstructive enterprise. We have had three suggestions: first, that it cannot be done by the church and synagogue as it now is, because it is a middle-class group, and therefore we would have to develop proletarian synagogues and proletarian churches; second, that it might be done by way of the major religious groupings, having the Jewish, Roman Catholic, and Protestant faiths develop certain rather large communal groupings through which this fellowship should come about; and third, that since class divisions are to a certain extent being leveled down by the economic situation, we possibly have at the present time a chance to build up a new fellowship that goes beyond present class divisions. We are at a crucial point of the discussion so far as the program of the Religious Education Association is concerned: What actually can we do to make moral and religious education effective along the lines we are discussing this morning?

Prof. Adelaide Case (Teachers College, Columbia University): I am not sure

this bears directly on this, but it seems to me we are indulging in the habit of a good many people in over-idealizing the people we know the least about, and I think as a group we know very little about the people who are really down and out. Although we may know some people who are having a little hard time, we do not know much about the people we are talking about, and so I have some tendency to wonder if by the kind of fellowship we have been discussing they will be helped, particularly if that fellowship deals in some high endeavor looking toward reconstruction of the social life. I am not at all sure that they will get satisfaction or help in this direction. I think we need some help here from the sociologists. We do not know enough about human beings. I am inclined to think that one way in which the people who are suffering from the present-day social order can realize some help is when we learn to approach constructively their feeling of irritation. I very much go by what Doctor Ward has said. We ought to learn how to hate and learn to hate constructively. I think the Association might do a great deal of good, if instead of talking in terms of amelioration they found out what they ought to hate and then go ahead and hate it.

Father Hugo F. Sloctemyer, (Xavier University, Cincinnati): I believe it has been the consensus of opinion of those who have spoken that the Religious Education Association has a definite task to perform to a certain class of society at least. I wish to suggest that it has a definite task to perform to all classes of society. The churches certainly are not designed merely for the wealthy, nor for the middle class, nor for the poor, but for all, and therefore, I believe we ought to so construct our program as to reach all classes of people. Those who have been hit the hardest by the depression, as well as those living off an income which has not been emaciated, as well as those who have scarcely felt the depression, should be educated and educated reli-

giously. Otherwise we have not done our duty as a religious educational association.

What message have we as a Religious Education Association to bear to those down and out? We have a message which I think is two-fold. In the first place we have to educate them as to how to accept their present plight, and secondly how they can go out, as individuals or in small groups, and take their place in society as a whole. This morning we heard mention made of the "profit-takers." They need education. To them we have to speak of social justice. They need education badly on the point of social justice. We have to teach them charity for their fellow beings—and they lack it. When we have them educated, then we hope they will cease to be profit-takers.

I admit that this is a tremendously large program, and as I said before, I admire your seriousness in discussing these problems, but it seems to me the problem is very simple in its conception. It is one of religious education, based upon religious principles and by virtue of which people in the depths of misery and physical suffering, spiritually will be strengthened to persevere and to keep their self-respect and not to drift downward into the dregs of human society, but will stand on solid religious principles in spite of the conditions under which they at the present time find themselves living. If the other group consists of those who have caused the depression, we must teach them, as I said before, justice and charity.

I believe that our problem is immediately to decide upon means of doing this; means of education, the doctrines to be taught and means of executing our desires. That, I believe, is our problem, and it is a great one, but our religious education which we impart to others must certainly work out its ideals into the lives of other individuals, and must enable them to lead better and cleaner lives, lives fuller with self-respect, more honest, more sincere lives, lives fuller of faith. It is very, very complex in its execution,

but it must be done. Otherwise, we are talking theory without practice, and our religion should be a practical thing; it should be a help to us in every single detail of our lives; it should prevent man from becoming proud; it should prevent him from becoming over-confident; it should provide faith for him in times of diversity. So, after we have laid down the principles I think the next problem is to insist on their execution."

Chairman Elliott at this point said that the Chicago local groups had divided into sub-groups to study the adaptations made in the program in view of the present situation, and that he thought considering these definite and concrete adaptations in program might lead us into the area of practice and into thinking definitely of enterprises which might be undertaken by local groups. The Chairman called upon Professor Bower to report for the Chicago group on Question 4 of the Tuesday evening syllabus:

In what ways is moral and religious education concerning itself with these economic, political and other social issues in the current situation? What evidences of the adjustment of moral and religious education to the changed social situation?

Professor Bower: (Chicago) Mr. Chairman, I should preface my report by one or two remarks which would indicate the nature of the exploration of the Chicago group. You will remember from the written reports which have been in your hands that the Chicago group worked on the economic area, and the sub-groups each studied the adaptations of its particular group to the economic situation.

These materials here in my hand are documents that were transmitted with their reports. As you see they are quite significant and voluminous. There is a great variety of attitudes in these reports, from one of entire unawareness of the situation to one of very great sensitivity with reference to what is happening in human lives. There is great variation in regard to the procedure, from a great amount of hazardous unreasoning and no plan and an attempt at handling situations without much intelligence and guidance, to a carefully planned program on the part of certain groups. I regret very much to state that our exploration in Chicago has served no purpose whatever in producing concerted action among these various agencies.

I think it is very interesting that the Parent-Teacher group which was brought together in the Chicago area, not only showed no consciousness of the issue, but were positive in their affirmation that they were not interested

in this situation whatsoever and they made no provision in their program for dealing with it. This is an undocumented report.

I was very sorry the head of the public school group, Mr. S. R. Logan, who is Associate Superintendent of the Winnetka Schools, representing a carefully worked out plan, had to be at Springfield saving the schools in Chicago at the time the reports were worked out. When we speak of victims, we might read the press in regard to the Chicago teachers. This report calls attention to the significant reports of the N. E. A., and the Progressive Education Association, but is not documented by any specific cases.

I lift now the report of the Protestant group, which is considerably more favorable. It has one or two illustrations of specific case projects. One of them is in the program of the minister of the First Methodist Church in Evanston, Doctor Tittle, who has attacked these present problems with such vigor as to arouse opposition on the part of reactionary groups in a way to imperil his position in the church. As illustrative of what I said last evening, that the problem is comprehensive and affects all groups, I would cite the newspaper reports to the effect that the capitalistic board of his church has come to the support of Doctor Tittle and insisted that in the church there must be a complete and frank discussion of the most basic and essential economic and political issues from the pulpit. I would like to submit some material from the University Church of the Disciples, which I think has definitely attempted to do something about this matter. It has a permanent committee on social agencies, which is composed of experts from that field, and during this period of depression it has a particular commission that undertakes to relieve families and persons in distress. This has been under the most scientific case method procedure, being administered by experts in the University. I should say also, that in connection with the matter of helping people to adjust under difficult situations, they have a forum which meets between the sermon and dinner, and they have a group of the church organized as a social unit always dining together on Sunday and Friday nights that is given to a discussion of vital problems as they occur in the life of the community. When situations arise in the city's life and when issues are vital, experts come into the forum club and help. I think that is an interesting and significant thing, because while the church refuses to identify itself with a specific program of social action, it does provide a forum in which every point of view may be freely presented and discussed by the groups with a view to specific participation of the members of the church in social action. I would like, if I had time, to bring in also the case material from a church in Hyde Park, which uses noon-day and mid-week meetings to discuss numerous kinds of the current issues in the life of the city.

I hold in my hand an undocumented report of Mr. Weightstill Woods, who was unable on account of legal pressure to get together a group. He thought it would be difficult to get

together the legal group, but in an informal report he stated that so far as the legal profession in the city of Chicago was concerned, it was his judgment that it is unaware of these issues at all, or more regrettable still, was quite willing to employ the machinery in its command in violation of these human social values. It is his judgment that in all legal practice in that area, the contract, which is now the major instrument in the hands of the legal profession, is used in the most vigorous, bloodless and brutal fashion for the violation of these values.

I have here a most interesting report, which is quite adequately documented from the Y. M. C. A. and Y. W. C. A. These groups as you know, with a great deal of care and planning, have attempted to adapt their programs to the situation in which we find ourselves collectively and individually. The Y. M. C. A. documents set forth the thought and concerted action of the Y. M. C. A. with reference to the impinging present circumstances; their recent conferences, official actions and bulletins, what local chapters of the Association are doing in readjustments, professional training with reference to the new issues raised by the present crisis, etc.

For example, in this printed statement of recent actions of the Y. M. C. A. regarding current social issues appear the captions: Interracial Relations, Unemployment, Disarmament, Liquor and Narcotics, Social Ideals of the Churches, Discrimination against Other Nationalities, Naturalization of Conscientious Objectors to War. Another report of considerable magnitude is that of the Commission on Social Forces affecting Y. M. C. A. Work with Boys for the Fourth North American Assembly on Y. M. C. A. Work with Boys, and I think the table of contents will give you some idea of the thoroughness with which this group is attempting to face the issue and make some direct attack on it: The Bearing of Population Changes and Distribution on Boys' Work Practices, The Implications for Boys' Work Practices of the Physical and Structural Arrangements of Communities, Cultural and Social Changes affecting Y. M. C. A. Boys' Work, The Bearing on Association Boys' Work Practices of the Growing Multiplicity of Demands on the Leisure Time of Youth, Community Conflict and Boys' Work Practices, The Implications of Unemployment and Other Forms of Social Disorganization for Work with Boys, The Functions and Methods of Group Work Agencies in Affecting Public Opinion, The Implication of Major Trends in Community Organization for Group Work Agencies Engaged in Character Education.

In the National Council program, an attempt is being made to see how the service program for 1933 should be built up and analyze what is happening in the current social situation to men and boys. This instrument, which has received the attention of many specialists throughout the country, attempts to point out those interests and values upon which a specific program should be based. There is a bulletin on free-time activities for unemployed young men. There is an interesting document on the specific

program of operation in the Cleveland Y. M. C. A. which is built upon a careful analysis of the situation, and an attempt to adapt a program to the situation. This is all I have time to present. I am sorry it has to be without details, which should have our attention. However, this will illustrate that attacks of one sort or another are being made upon the problem. In reviewing the material, I overlooked one carefully documented report done in Chicago by the Roman Catholic group, as reported by Dr. Ellamay Horan. They have introduced courses of study into the elementary, secondary and the college and university groups. This document is chiefly a record of what is being attempted in terms of an educational process centering its emphasis on problems of social justice.

Chairman Elliott: The Chicago group asked the National Board of the Y. W. C. A. to send them material covering their adaptations of program in local communities to the present situation. I have the material here. There is a series of bulletins dealing with the problems of women and girls and suggested changes in the program and also with the consideration of current problems by the women's Associations. The Y. W. C. A. reports several studies which are under way: "A Study of Work with Adolescents" by Helen Davis; "A Study of the Leisure Time of Young Business Girls" by Janet Nelson, and "A Study of the Interests of Home Women in Rural Communities," upon which they hope to base an adult program.

There is another kind of adaptation going on at the present time which is represented in the last question in the syllabus of this morning:

(7) What should the agencies of moral and religious education be expected to offer in the way of individual counselling and what degree of skill should be expected of the church and of allied agencies in such matters?

What steps can be taken by the Religious Education Association to answer these questions and help the churches and allied agencies meet this responsibility?

A number of churches and a number of associations have a program which has been adjusted almost completely on a personal counselling basis.

If we carry on the program as outlined in this syllabus, we shall move this afternoon, in the light of last night's discus-

sion regarding the relation of moral and religious education to social changes, and this morning's discussion regarding the responsibility of moral and religious education in helping individuals, to an effort to appraise the effectiveness of moral and religious education. Is it your desire that the program should move forward as

outlined, or do you wish to make modifications in this syllabus?

It was decided to carry out the program as printed.

The discussion chairman turned the session back to the Chairman of the Conference, Rabbi Landman, for a business session of the Association.



APPRAISING THE EFFECTIVENESS AND IMPROVING THE QUALITY OF MORAL AND RELIGIOUS EDUCATION

Afternoon Session, Wednesday, May 3, 1933

The afternoon session began with the summary of the morning session presented by *Prof. Herbert N. Shenton*:

The third session was opened by a remark of the Chairman, Rabbi Landman, emphasizing the fact that we were in session as a deliberative conference of the Association and that the findings and suggestions of the conference would be taken under advisement by the Board of Directors in working out its program.

The Program Chairman then made what was in essence a comment and interpretation and a prediction based on the discussions to date. He admitted that we had a variety of individualistic conceptions of the nature and function of religious education, but ventured the opinion that this might be a much more fruitful state of mind than a complacent unanimity on any standardized concept or formula. He also reminded us that in this respect we were no more individualistic than members of other conferences, economists for instance. The conference was reminded of the interest in social economic issues documented and discussed in previous sessions. This session was to be devoted to the relationship of the individual to these social issues and processes. There being no generally accepted formula for approaching these relationships, we should take under advisement the ways and means of working out approaches studiously and experimentally. It was decided to pass the first question on the program and proceed immediately to the problem of the *responsibility* and the *possible contributions* of moral and religious education in the problems of the relationship of the individual to the issues of the social process. This is not the first effort of religious education to attempt such a task, but rather a reconsideration of changes which might be advisable in the light of our accumulated experiences by reason of recent social changes.

The prevailing economic or materialistic standards of success were presented and a discussion ensued as to how new standards in terms of personality values might be developed and how individuals might be aided in achievements of such ideals. It was pointed out that these standards were an integral part of our interlocking social order and that mere education of individuals to an appreciation of other standards might not be an adequate program. It may be a serious question as to how much we should endeavor to warp the individual from adjustment to status quo in preference to direct attack on the change of status quo in the matter of standards. It was stated that if our efforts to substitute valid standards were not directed to the functioning social structure, all our other efforts might be very limited. Perhaps we should consider the building of a society with different norms of prestige and success. There were others who emphasized the fact that such changes were effected by the development of individual variants, especially by fellowship groups of such variants and by the commendation and approval of such variants. It was stated that variants always suffered a certain amount of insecurity but this may be an essential part of the social process. Perfect adjustment would indicate a static society.

The discussion tended to center around four ideas: (1) How to deal with the individual so as to reveal to him the advantages of personality rather than standards in terms of material acquisition; (2) How to develop fellowships of mutual assurance as isles in the social milieu which would in due time have an influence on the enveloping larger groups; (3) A direct program body to make changes in the prevailing societal standards; (4) The enlistment of individuals in a participant cooperation, in a fellowship of understanding and action.

There was then a discussion of the constitu-

ency of our religious groups, particularly of our church groups, with a considerable division of opinion as to the extent to which they might represent class interests or the interests of those neglected or at least definitely affected by changes in the social order. It was pointed out that the Jewish faith had a communal form of operation; that the Catholic faith had a parochial form of operation; and that the Protestant groups had tended rather to transfer such community ideas as they had to civic and political units. Whether the problem of transferring this idea of communal life and communal standards to the political group should be a major aspect of our program, or whether we should try in all church or religious groups to have a communal program, was left an open question. It was pointed out that in at least some churches there was rural representation and some had Negro representation, and even where they had the so-called profit-making groups, they were at the present time perhaps as much affected as any other groups in the church.

The question was raised as to what practical procedures could be undertaken to make moral and religious education effective, or what experiments were necessary. It was pointed out that there might be considerable danger in unduly exhorting the individuals who were maladjusted or in urging them to become further individualistic and suffer from lack of adjustment or to over-idealize. It was brought out that this irritation at the present time might be one which would lead to an organized activity against those things which we dislike, perhaps an intelligently directed program against those things we hate.

It is rather difficult to summarize the remainder of the program, except to state that there were presented to the Conference for its consideration at least some illustrations of what was meant by an effort to study and to experiment in ways and means of bringing about the ideas and ideals and conditions that were suggested in the earlier part of the program. To this end the Chicago Committee made a summary of the studies of its sub-groups of the adaptations in program to meet the present situation.

The syllabus for the afternoon discussion on "Appraising the Effectiveness and Improving the Quality of Moral and Religious Education," with excerpts from the reports of local groups, was as follows:

(1) *What is the present effectiveness of moral and religious education? In what regards are the agencies of moral and religious education succeeding and in what regards are they failing? What are the most significant advances during the past five years? In what ways is the present kind of religion and of religious education inadequate to meet the situation?*

What do studies such as those in the status and trends of religious education, conducted under Doctor Hugh Hartshorne at Yale University, reveal?

What data are available from the local groups?

(2) *What, if anything, should be done through the Religious Education Association to study and appraise the present effectiveness of moral and religious education?*

Nashville: "In the general discussion the group felt that it would be a great thing if the Religious Education Association would sponsor or get some organization to sponsor some appraisal of the church in America such as we have just had given us of the church in the Far East."

Cincinnati: "We urge that the churches and synagogues take their own outlook on religion seriously enough to study their programs with a view to seeing whether they are well balanced and whether they provide for active participation in bringing about social and economic changes for the betterment of our social order."

(3) *How serious is the effect of the depression upon moral and religious education? How does the seriousness compare with its effect on public education? What can be done through the Religious Education Association to ensure the financial support of moral and religious education?*

Cincinnati: "With the present emphasis upon relief and the opposition to 'fads and frills' in education, the character building and educational agencies are fighting for their lives. What shall the conference have to say on this question?"

(4) *At what points do the methods of moral and religious education need strengthening and what can be done through the Religious Education Association to this end?*

New York: "Dr. Hartshorne's and Miss Lotz' survey shows that we have not accepted in any genuine sense the demands of an experience-centered program. We have discredited the old but have not taken on the new. Does the situation in our social order call for religious education on the basis of experience? What is meant? Is there a fundamental reconstruction of our whole point of view in religion necessary?"

Providence: "The methods of attacking this might include group discussions, forum, intimate conferences, especially between a minister and members of his religious group who are active in varied walks of life. Promotion of the use of such methods in addition to sermons, church schools and more lectures might well be a project for the Religious Education Association; in short, making the church nothing less than a clearing house for valid currency of thought as fundamental to individual and group action."

New Haven-Hartford: "There was also the feeling that neither the preaching of general principles and ideals, nor the impartation of a general philosophy or ethics was of avail unless associated with the practical conduct of life. Hence sermons might well be followed by discussion groups to deal with the issues raised and in turn grow out of such discussions. And hence, likewise, the teaching of principles should begin at the point where felt issues or problems are actually baffling the individuals concerned. Miss Lotz found in visiting 150 class rooms that only the very unusual teacher teaches in

terms of needs of her children. For the most part they teach lessons which they are assigned because it is easier than to study the children."

Atlanta: "Religious education has been too much like a man trying to build a dam by beginning where the current seemed strongest and rushing to any spot where the force of the current seemed to increase. In general, each area has been approached as a distinct entity. Sometimes the result has been the organization of agencies exclusively devoted to one method or age group.

"When religious education began to be recognized as a field for study some leaders came into the field from the field of education. They were sincere in feeling that the principles of education could be used in the teaching of any religion. Some came into the field from the field of religion, seeking to find a better method of promoting and preserving a specific interpretation of religion. Soon it was evident that educational principles had definite implications in relation to certain theological doctrines. Also, simultaneously with the rise of religious education, concepts of both religion and education were undergoing a rapid and broadening change. The result is bewilderment; a deep consciousness of a need and a problem, but no unanimity as to theory or technique in its solution."

Ames: "There is confusion as to how moral and religious character is developed. What influence does the sermon or the lecture have on morals? Quite a few feel that the Sunday school work with children is doing more harm than good. Some question the hero-worship programs of the Hi-Y and the Junior Hi-Y. How about methods of motivation in the Boy Scouts? There is not competent teaching of children in the church school classes. Ceremony with meaning for life today should be encouraged."

Cincinnati: "The discussion centered around the worship service for children: (1) The necessity of training in worship; (2) The great value of the Junior Church when properly conducted, also the Church School; (3) The undesirability of any children's service which is merely routine; (4) Certain predisposing conditions which make it easier to worship."

(5) *What can be said of the volunteer and professional leadership in moral and religious education? How effective are the methods of training leaders? What can be done through the Religious Education Association toward a better selection of leaders and toward improving leadership training?*

(6) *What provision is there for the agencies of moral and religious education to have knowledge of each others' programs and to plan their work cooperatively? How serious is the lack of coordination of the agencies? What evidences are there of a community approach and of a united endeavor in moral and religious education?*

Where and how should the Religious Education Association take hold in helping coordinate the forces of moral and religious education?

Nashville: "According to answers to questionnaires there are in the city of Nashville 36

organizations, institutions, and agencies concerned with moral and religious education. How to bring about an intelligent, enthusiastic and promissory approach looking toward the coordinating and integrating of these organizations, institutions and agencies, concentrating upon converging rather than diverging lines of endeavor is one, if not our major, need. Your committee thinks that the competitive relationships which exist among the churches are clearly hurtful and retarding; that we need mergers of the churches in over-church communities, and that we need even more a co-operative planning and program."

Iowa City: "Development of cooperative action between religious education and other fields (education, medicine, sociology, economics, statesmanship)."

New Haven-Hartford: "The outstanding fact is the absence of any general plan for co-operation and the lack of mutual knowledge. Sporadic cooperation occurs of which a notable example is the union of the State Federation of Churches and the Council of Religious Education. The welfare groups on the whole are well organized but exclude the churches."

(7) *What new lines of program should be developed in view of the present situation? What evidences that the agencies of moral and religious education are meeting these new opportunities?*

In what way can the Religious Education Association help in this advance?

New Haven-Hartford: "Only a beginning has been made in dealing with the years 18-25, with leisure time problems and with the unemployed. Significant work along this line is being done by the Y's and certain settlements. The need far outruns the facilities. Practically, if not in thought, the average church is largely indifferent to its youth. They have little or no place in its program."

New York: "Education of unemployed groups, volunteer part-time supplementing of professional workers; adult education. We have at the present time in social and religious agencies a reduced budget but more leisure time to provide for. What is the function of education in developing resources for the use of leisure which are productive and which are creative? We must find an adequate program of leisure time activity."

Nashville: "For many years religious education has emphasized the need for developing a new generation that will be far more capable to deal with the problems of life than the present generation. The present crisis makes it impossible for us to await the coming of a new generation. Therefore, one of the most important tasks of religious education today is that of adult education."

"We would call attention to the need for a renewed emphasis upon the recreational and leisure time programs of religious education. Religious and moral education must not only cooperate with all recreational agencies, but must provide a program of its own where other agencies are not meeting the need."

(8) *In the light of the reports from the local groups and on the basis of this discussion,*

to what matters concerning the improvement of moral and religious education should the Religious Education Association give attention? How should it go at it to carry out these responsibilities?



Chairman Elliott: It is very interesting that without any realization that this was happening, we did propose as methods of attacking the social situation and as methods of helping individuals almost parallel lines of methodology, and that our differences in regard to methodology in attacking the social problem and in helping individuals were similar. Both in relation to the social situation and in relation to personal morale, some advocated focussing on developing individuals who would change the social situation or transcend it. A second proposal was propaganda groups who would put themselves back of legislative or other social action in order to change the social order, and mutual fellowship groups with a common social ideal in order to form for individuals islands of security in the total milieu. A third proposal was to think of education in terms of enlisting old and young together in the enterprise of making over our social life, and similarly it was said that the only way to secure integrated individuals at a time of social stress was to enlist them in groups engaged in these social reconstructive enterprises. A fourth proposal was to change the social order by getting control of the entire situation, as through a revolution, and Doctor Johnson suggested that we could not change individual standards constructively until we changed the total social situation in which they live. These represent four methods suggested for changing the social order and for helping individuals, that may not be mutually exclusive. On the assumption in the discussion of last evening and this morning, that possibly there is no one best method, but that it largely depends upon the situation, the Steering Committee suggests that it would be helpful if we attempted to compare and appraise the effectiveness of these various methods and the condi-

tions under which each is most applicable. Further, the Steering Committee raises the question as to whether we have any ways of testing the effectiveness of these various methods. One person thinks the only thing to do is to change individuals; another that the only way is by revolution. Are we just arguing each other down, or is there a way of appraising and testing the effectiveness or ineffectiveness of methods? If changing individuals never changes the social order then we would like to know it. If it is true that the only possible way out is by revolution, then we had better form ourselves into a religious revolution association. What we tend to do is to argue with each other about various methods. What we really want to find out is what actually happens. I understood the purpose is to set up a process by which we can actually have some data regarding what happens with the various sorts of methods we are using, and the conditions under which they are effective and the conditions under which they are not, so that we may have research and experimental data on which to form conclusions.

Professor Bower (University of Chicago): Is there not a fifth technique that could be identified as social planning?

Chairman Elliott called upon Doctor Hartshorne to open the discussion on the possibilities of research and experimentation in appraising the effectiveness of moral and religious education.

Doctor Hartshorne (Yale University) replied that if we are asking what is the most effective method of reconstructing society, the answer can only be historical. One cannot answer what is the method of reconstructing society by conducting experiments in a Sunday school class, and there is not much use in propounding the question for the entertainment we get out of arguing back and forth. I do not see why we could not set up rather narrow objectives which are in the realms of possibility. I would like to suggest one type of objective. The claim has been made that there is no possible method by

which the group can conduct itself in disinterested ways; that it must necessarily be a self-centered group, and that its behavior must be centered upon itself, whereas the individuals must be self-effacing in their relation to other groups. An experiment could be set up on this problem. That does not imply that as a result of that experiment we would know very much about the reconstruction of the social order. Perhaps if we should demonstrate the possibilities of disinterested action, it might be possible for larger groups to be conducted to demonstrate the possibilities. I admit it would be difficult until somebody has the nerve to undertake it."

Dr. F. Ernest Johnson (New York City) documented the Chairman's introductory statement concerning methodology by saying that those of us who have been contending here for a social project for action would not be identified with the philosophy of basing society upon coercion. "I think it is a mistake to suppose that the more concerted action we have and the more government we have, the more coercion we have. It takes collective action to produce and maintain standards; it takes collective action to maintain traffic regulations, for example. But we should be careful not to identify collective action with coercion. I think we want to be more careful also with the use of the word revolution. It has been used in two senses. It has been used by some to signify a violent revolution and by others in regard to peaceful change. As a matter of fact, however, if a change comes about and we do substitute an order in which cooperation shall take the place of competition, that will be revolutionary; it will be turning the existing system upside-down, and it may not come about through violent action."

Prof. Earle E. Eubank (University of Cincinnati) cautioned against getting into a false antithesis. "There seems to be a suggestion that there is a society and an individual which are apart, but whoever emphasizes the one unduly overlooks

the fact that the one does not exist without the other. People have been speaking of one method rather than the other and failing to recognize that one does not exist without the other. That is a rather old question. It was settled a good many years ago, but some people do not know it is settled."

Mr. C. E. Silcox (New York City): There seem to be certain racial characteristics which need to be recognized. I do not know how we are going to make an experiment concerning them. Perhaps Doctor Hartshorne can tell us. In Latin America they eternally and everlastingly kept telling me I belonged to a corporate-minded race, and I had prided myself that we Anglo-Saxons were individualistic. I said "How do you justify that when you rely for your salvation upon ecclesiastical teachings and for your social salvation upon the state?" Before they got through they really convinced me that they were right, that the Anglo-Saxon genius is in the field of cooperation, and the Latin is due essentially to individualism. My assumption is this: if that is true, it may be that we have to deal with the Latin mind by stressing some of the things in category one, and with the Anglo Saxon by category two. We have possibly got to set up some experiments dealing with different racial groups to see what kind of an appeal and emphasis is more effective with one race than the other. I am also perfectly convinced that many of the people who are ardent social reformers are fundamentally individualistic.

Rabbi Phillipson (Cincinnati): We are discussing this matter of society and the individual, and we are here trying to find some way out. It seems to me the very name of the organization indicates the way. We call ourselves a religious education association. Our education indicates the way out. How shall we do that? You have got to educate the individual. I am still a strong believer in the power of the individual. I know it is not usually fashionable these days, but only

by educating the individual to become more socially-minded are we going to make individuals who will live differently when they get back into the life of which they are a part.

Doctor Hartshorne (Yale University): Many hints from different studies show there is misgiving with reference to the possibilities of attacking the problem along the individualistic line. The possibility of affecting conduct through the impression adults endeavor to make upon children, so far as the evidence goes, does not work in general with the people subjected to such influence. A more fertile approach needs to be created, not only in our religious but in our secular education. It raises a question as to an alternative procedure. There are hints in studying alternative procedures that the direction to move is in the direction of education through experience. It is the type of education which is the oldest and where men actually do learn, and our classical type of abstraction is simply a distortion of the natural mode of education. One can only reason by analogy; that is, if we are going to produce democratic citizens, it must be done through a democratic process. There is no possibility of developing a democratic society through an autocratic process. There have been a few experiments which seem to support radical implications. Just how far we can go I do not know. If we are going to have a new society we have got to begin right now. The process by which personality is to be developed is the process by which society is to be built. I think the kind of thing to be discussed is the possibility of any kind of an educational system being able to do this, and if so whether the educational system under our control is adequate. As long as there is class control of education, society will have an education that will perpetuate its present state.

Chairman Elliott: In the discussion thus far there has been a rather fundamental challenge of the effectiveness of our present educational set-up, because

we do have the idea that we can take children and adults and influence them individually through instruction and inspiration so that they will manage life differently than before.

A member of the Conference commented: I was wondering if we ought not to remind ourselves that the traditional way of instruction in religion did produce good men and women in the past. I am thinking of the Colonial days and the time of the Civil War, and I am thinking of our good fathers and mothers. How were they trained? Then on the other side, shifting the emphasis from the individual to society, is that going to produce the kind of men and women we would like to see produced?

Another said: I do not want to be paradoxical, but in times past I think we had a certain tradition in regard to the home and the influence of the family on child life, which was a much more social influence. We might say that we have advanced from a social atmosphere to an individualistic.

Mrs. Geo. D. Barbour, (Peiping, China): I want to ask Doctor Hartshorne to go further in suggesting practical programs and experiments, particularly with a view to our going out and acting differently as a result of having been here. In January two years ago some of us got together, with no money whatsoever, and discussed our problems and decided to attack certain ones, such as what best can we do with the Sunday schools. I should like to ask that several things be definitely suggested.

Doctor Hartshorne (Yale University): One of the fundamental difficulties in attacking and criticising a program of education is the terrific handicap of its stereotype nature. However, there are beginnings. I think I might mention as a first illustration, an experiment which is not through religious education at all. Doctor Myers possibly knows more than I do about this. There is an organization in Hartford, Friends of Boys, which deals with the welfare of boys who shine

shoes on the street. When Mr. Churchill first took hold, the situation was practically running wild with no supervision, and no adequate system of licensing, with conflict between the boys and the boot-black parlors. He took over the effort, not telling them what policy they should adopt, but acted as a friend. As a result of very slight effort, gathering groups of boys here and there and gradually establishing clubs, they began to become interested in their occupation as a group problem. They began to set up standards for themselves and gradually instituted their own procedure and secured a place of meeting where they could get together and discuss their problems. They discovered that they could not conduct their business without proper city affiliation and they got in touch with the City Council and presented petitions. They set up a scheme of operation in which all participated, and they then established a union of boot-blacks. There you have a genuinely real life situation, in which they are managing their own affairs and learning how to conduct themselves as citizens through their own efforts, struggles, and experiences. They will learn far more in two or three years than most people learn in a life time. They are ten years ahead of the child coming out of a guarded home in self-control and self-guidance.

It happens that one of the young men was connected with a Sunday school in a privileged part of the city. He took some boys who were uninterested in the Sunday school down to the Friends of Boys group. There they found that the group had made a newspaper for themselves and produced it, and this got the interest of the more privileged boys. They formed a reporting organization and scurried around and found news. Their first effort was the church calendar. Then they took over the order of worship. For the time being the ordinary type of subject matter has been shifted into the background. Those boys in the Sunday school are learning how to behave; their particular problem has ceased to be a prob-

lem; and those boys are now the most active and cooperative members of the Sunday school. That represents a difficulty, however, because in the average church that would not have been allowed. There is a possibility of conducting education on an experience basis if someone has the initiative to undertake it.

Doctor Erhardt (Yale University): We have found as we go around from class to class these teachers are extremely eager to do something of this sort but feel they cannot do it. In general people in the church feel that if things divert from the stereotype the whole thing would be lost. From the standpoint of other experience the whole thing ought to be lost.

Mr. Chas. E. Lee (Cincinnati): I would like to mention our local situation in the East End Branch of the Y. M. C. A., in that portion of the city which might be classed as the lower economic level. We have a group of the older boys and young men who have previously given all their attention to recreational interests. This spring we had a severe flood and these various boys' clubs and organizations formed into groups to patrol certain territories. One group got the people out into boats. Each boys' club had a certain territory to take care of. Since that time they have been noticing the distress on the part of many people and their meetings have been given over to a consideration of these factors. They have considered these issues along with others and they have brought in people from the social agencies to talk about conditions. The things I noticed particularly about these groups were that, first, they had been brought face to face with conditions and they wanted to know more about them. In the second place, they were working with their groups or chums and had a mutual interest. In the third place, it was obvious that some of the parents did not get along with them and we had to go into the home and meet conditions there. In the fourth place, the leaders of the groups found if they were to indulge

in creative discussion they had to study certain conditions and then indicate whether they believed in this kind of a social process or not. These boys have not ceased their efforts to engage in community welfare. About forty of them have gone out to a recreational center and are giving a number of days a week to help with the work there.

Professor Shenton (Syracuse University): Supplementing in a sentence or two the ideas which have been brought out, in Syracuse we developed among a similar boys' group a newspaper and the reporting was very realistic in the terms of the language of adolescent youth about the behavior of the church members. The editorials were exceedingly pertinent, and it was a question as to whether the church would continue or undergo a reorganization. I am glad to say that it was reorganized, because it happened to be a fairly well balanced church. That type of education has unlimited possibilities for understanding itself if it is well directed.

Chairman Elliott: These illustrations suggest that the enlistment of a group in an enterprise would at least be instrumental in making over the life of the group itself, and that where they do have a responsibility and take an active part it may extend out into community responsibility.

Mr. E. M. Rosenzweig (Knoxville, Tennessee): I was recently interested in reading over an article by Stanley High and I made an excerpt from it. It said: "I do not think for a minute that a revival of religion would immediately or directly alter our economic machinery, even to the turning of a single thumb screw. The church, even a revived church, is not called upon to go tinkering around with a pair of economic pliers in one hand and a political monkey-wrench in the other. The business of the church is neither to build the machinery nor to repair it, but to declare the purpose that ought to dominate the architects and operators. The importance of organized

religion to our world will be measured, not in terms of the social legislation it has introduced, but in terms of the legislators it has inspired, not by the profit-sharing enterprises it has established, but by the profit-sharing motives it has established." The first question I raise is to comment on Doctor Hartshorne's remarks. Those controlling the general school system must be made to see that a change is necessary and that it can only be accomplished by a revolution of their own methods. Secondly, this order we would like to see effected will be effected by them only as they understand the things we desire effected by them. This comes to the report of Doctor Bower, who told of Doctor Tittle's demanding a full discussion of the economic situation. We have possibilities for effecting work of that nature. We have an opportunity to call together the industrialists and men whose voices could matter in state government. We would inspire the legislators so as to affect their actions, and we would have gotten somewhere in affecting their opinions.

Professor Bower (University of Chicago): I would like to say that the philosophy of this type of operation is not for the church as an organized group to sponsor a program of social action. The policy is rather to bring together interested groups in the church, comprising a large section of the church, in order that they may study and see the different sides of an issue, and may have experts come before them and present the question. If it is an economic situation, for example, on this particular Sunday one point of view will be presented by someone familiar with the economic process, and on the succeeding Sunday another point of view will be presented and that will be worked over in the discussion. I will say that the pattern of that forum is not merely to have talks about a given issue, but it is directly planned to have the participation of the lawyers, the physicians, teachers, politicians, etc., in the fields within which they operate. For example, here

is a concrete case. At the time of the last election, someone gave, in the light of all the facts, the reasons why he was intending to support the Republican administration. On the next Sunday, a gentleman whose attitude was known was asked to present his ideas and reasons for supporting a change in the program. Then a Socialist, who happened to be a member of that church, was asked to come in and present his ideas as to why there should be a more radical change than that contemplated by the Democratic party. Those discussions were then worked over with the idea that when votes were cast they would be cast with more intelligence with reference to the issues involved.

In municipal elections reports are heard from the Bar Association, from the Good Government Association, and from other affiliated bodies in the city, setting forth in a most brutal and frank sort of a way the whole array of reasons for and against. In that way the church does not commit itself as a body to any social action, but it does inform the individual members as to the functions in the political process. I think that stands as an illustration of the sort of thing that can be done. May I add further that for a number of years the emotional content has gone out of the discussions. There is no emotional appeal made.

Rev. Phillip C. Jones (New York City): There is one situation in a church in New York City which might be of interest. About seventy-five men decided to study the question of crime prevention, feeling that it was a community and national problem of importance. It is in New York anyway. They met four evenings, giving an hour and a half each evening, under the leadership of the Warden of Sing Sing. They discussed the matter for two or three weeks and then called a meeting of the entire church, which was addressed by the Police Commissioner. Then they met again in a small steering committee and made a memorial which was presented to the official body of the church. The official body,

not wishing to approve it, referred it to a special committee, and then it was brought back to the official body of the church. After the necessary discussion it was adopted and referred to the Presbytery. The moderator was then instructed to appoint the strongest possible committee to carry on prevention work with the Crime Bureau. They opened the facilities of the Church House to groups of boys, and it seems to me they are attacking a real social problem.

Another illustration was given by another member of the Conference: We have been undertaking a Commission on Social Action and have held conferences from time to time to consider certain definite pieces of legislation before the Legislature. We have in our discussion the employer, the employee, the Union and various other organizations that are interested directly in economics and other specialties. They spend the whole day upon the consideration of these things, using a part of the day in breaking up into groups, each group considering the special bill which is of interest to that particular group, trying to put their stamp of approval on it, or suggesting changes, as the case may be. While we have just been making a beginning we expect in time to do a great deal more.

Prof. A. J. W. Myers (Hartford School of Religious Education): My illustration is from the country. As you know the country around about Hartford is largely foreign. It is a small community where the old native families are disappearing. There are scarcely any churches, no public school, and there is a large element of Slavs, Poles, Jews, and other races. There was no friendship between the groups. Each had its own little circle. The problem before the church was to develop a community consciousness and a community friendship. A few interested people started and got a few others interested, and they cooperated in putting on one or two evening meetings. From that it has grown until they have two meetings every week. They

developed a community band, a community orchestra, and a great many other things of that kind. They are facing actual problems. The State University has been hooked up, and when we put on a program, like we did recently, on "How to Live Better on Less Money" they have one or two experts from the State College or from some other place address them. You may say at first that this is merely local. It is in one way but it reaches out to the larger society. There are certain bills before the Legislature and these people have become conscious of their relation to governmental agencies and legislation. There is no propaganda used to get them to vote one way or the other, but they have become intelligent about them. One of the great outcomes has been this development of friendship between the racial groups and incidentally the discovery of splendid talent in two or three individuals.

Professor Case (Teachers College, Columbia University): I would like to bring to the attention of this group some experiences along one line in the reconstruction of the educational process that has not been so much touched upon yet. It has to do with getting together in the church and trying to help sponsor some studies on children's attitudes on international, social, economic, and interreligious questions. I have a little experience to bring along this line. Two or three of us prepared a test for children on their attitudes on world affairs. We call it "Around the World." It consisted of pencil and paper tests, and we tried them out with 375 children. We were very much interested to discover that they knew less than we thought they did. Sixty per cent of this group registered as believing that the United States is now a member of the League of Nations. Some thirty per cent when asked what the Kellogg Peace Pact was and given three choices to choose from said that it was a company that made breakfast food. We found out all sorts of interesting things. We also discovered that

there was a great deal of reluctance toward using the test in a great many public schools. There was a certain reluctance to bring before the children some of these facts. That is not true in the more progressive schools. It seems that in some way the religious forces might utilize some progressive method of that sort to find out what the boys and girls are thinking about. I also had something to do with the development of a group on inter-religious attitudes. We have not gone far, but a group of three of us have made some preliminary studies with children with regard to what they know and think about religions other than their own, and from this we hope to develop some test material which can be used, probably not in the public, but in the progressive church schools and the parochial schools. I would like to suggest that the R. E. A. further investigations along these lines.



In reply to a request from *Chairman Elliott* for an illustration of collective action, *Dr. F. Ernest Johnson* (New York City) briefly recounted the story of how the twelve hour day in the steel industry was formally abandoned, which he said is one he liked to remember because it is so lonesome in our history. "Efforts often do not experience that much success in getting results. I do think the method there is very worthy of consideration. You will remember that at the time of the strike of the iron and steel industry in 1919, the inter-church world movement was being conducted by the church and they exposed conditions in the steel industry which attracted a great deal of attention. Then the church movement itself was brought to an end, not because of the report but because of lack of financial support. However, the agitation was kept up for a while and President Harding asked the iron and steel industry to abandon the twelve hour day. They said they were not going to do anything about it; they said the wives liked the twelve hour day because if their hus-

bands were working they knew where they were. Then this happened. Some of us from the three bodies represented here were working together on another project, and we published a report on the iron and steel industry, with a general statement denouncing the twelve hour day. A week later we published a summary of all the known and actual effects of the twelve hour day, and the third week we published a letter from the President of the Colorado Steel and Iron Company stating that they had introduced the eight hour shift and had found it satisfactory. That was an unusual combination, wherein we were able to use actual experience to back up facts. We would not have been successful if it had not been for the third step. We said it was wrong and showed it was wrong. It was not necessary to do anything further because some of the people had abandoned it in six weeks, and Judge Gary said he did it solely because of the demand of the public. Although I appreciate what has been said about the church keeping out of an actual effort to reconstruct and do concrete things, I think in the realm of social readjustment the church has something more to do than be prophetic and make pronouncements of moral judgments. It has a contribution to make in the way of administering techniques, and I think by linking ourselves up with social consequences and bringing to the attention of the public successful techniques, particularly in the field of human relations and the handling of human affairs, we have a definite contribution to make.

Rabbi Louis L. Mann (Chicago): I have been experimenting for two or three years with about eight hundred children. We have introduced a department of psychiatry in a religious school and our results may some day be worth publishing. Whatever I might say today is rather immature, but we are keeping scientific case records and ultimately will have the facts. When teachers or parents notice behavior out of the ordinary they are free to con-

sult the psychiatrist. They frequently notice a sense of inadequacy in a child, which might be termed an inferiority complex, which can be prevented easily. In order to assist in our problem we have a rather complete personality questionnaire, which is given to each pupil every year so that we may know some of the characteristics and qualities, and we know what each public school teacher thinks of each child. When the average parent comes to consult us we know far more about the child than the parent possibly knows. It has been and is becoming helpful.

One parent who came to see us happened to be a young woman and she wanted to know what the trouble was, and if I could help her. I said: "Do you really want to know?" She said: "Why certainly, you know I do." I looked her squarely in the eye and said: "Well, you know these children won't get along until you and your husband learn how to get on." She said she had not come on that problem. In this case there were two children, both of whose records might have been Exhibit A in the textbook. It was very simple to confront this person with the fact that she and her husband did not live well together and that the children were developing just the type of behavior which is the product of conflict in the home. She said: "Well, we never fight in front of the children." I explained that that was not necessary. She asked me if I would tell all that to her husband and I told her I would be glad to. Within a year that problem had been solved.

If religion is to be something compatible with life, if we are going to help little children to grow up in such a manner as to make adjustments in life naturally, so that they may become useful and not develop inhibitions, religion must be practical. That is a practical illustration of an experiment we are carrying on, and I personally believe it will be helpful in many instances.

Chairman Elliott summarized the dis-

cussion: These reports would indicate that we need a multiplication of experiments, and a collection of case records so that we can see what is involved in successful practice along several lines:

First, that we need to know more about how to help groups manage the life of which they are a part or upon which they immediately impinge; second, that the churches and synagogues need to develop a process to help individuals who are in the midst of social problems of one kind or another so that they may act intelligently and positively; third, that we need to determine what is the function of the church, synagogue and similar institutions in furthering social legislation through corporate action; fourth, that we need to deal with problems of children by helping their family situations from a social psychiatric approach; and fifth, that we ought to go further in discovering the attitudes that are being developed on the part of the children on racial, international, and other questions.

Rabbi Mann: Our religion should deal with every aspect of life. When we read the proceedings of the White House Conference, it is really amazing to find that we are spending nine cents to keep boys out of trouble and four hundred and fifty to try to win them back. Fifty times as much to try to win them back as to try to save them. In a study made in Illinois not long ago it was revealed that 72 per cent of the boys who go to St. Charles are in Joliet four years later. Religion is not in trying to repent, it is in trying to prevent. A better society will be created by better individuals and better individuals will create a better society.

Doctor Gamoran (Cincinnati): I am inclined to believe, and I think many in this room share my feeling, that there is no significance to the church or synagogue, except that they exist as agencies that have the right to be critical of the status quo. One of the reasons for separating church and state is because the state by its nature is there to govern and take care of the status quo, and the

church, if I understand and know religion rightly, is there to exercise judgments in the light of what are conceived to be higher ideals. In the series of cases quoted by several people, and especially in the discussion of Doctor Bower, it is depicted as an agency that is going to stand by and present the several sides of the situation, and after they have been presented it presumably does not advise its members to do this way or that. I contend that if we incline to be progressive educators as well as religionists, we have to go further. I am in favor of open-mindedness, but we have to make some choice of ideals. To be more specific and go back to case reports, I will cite one that is up now, namely unemployment insurance in the State of Ohio. What should religious education do about unemployment insurance? Of course, it is conceivable that we might do as suggested and arrange a debate, and then when all sides and angles have been presented leave it alone. I think if we leave it alone, then we have failed to do our duty. People in the church must give evidence of their faith. I contend that in this case of unemployment insurance in Ohio it would be the duty of the church to go further. It would have to say we have decided this way, and in the light of religious and ethical ideals this is what you ought to do.

Prof. H. Shelton Smith (Duke University): I think we have had lying back of our thinking this afternoon two fallacies: one that we do have an individual and a society. My assertion here is dogmatic. It is nonsense to study the individual or society. It is a realistic fact that once individuals become arrayed one against the other it obliterates that society. The other seems to me to be a fallacy in regard to the social order. We have no order when it is composed of conflicting groups.

The first assertion I want to make is this: Whatever may be the theory, speaking to Professor Bower, of the church as to its function in the social order, in

every major crisis in history it has taken sides. Whatever may have been the theory about being neutral, get the issue active enough and see what happens. The church in the earlier stages fools itself into thinking it is remaining neutral, but take the Civil War for instance. Was it neutral? No, of course it was not. Whenever social issues become acute, then you will find the church actually breaking up, perhaps into knots of individuals, some for and some against. If that be true, it seems to me we need to see how we can organize an educative process that will take account of that fact.

If what I said is true I am afraid if we over-stress integration, we are going to blur or subordinate the vital points. Personally I have the feeling that groups may very well constitute themselves as proponents of this issue or that. To make it more concrete, certainly the Protestant churches by and large are composed of the middle class and we talk about understanding the proletarian under-dog. We do not doubt that we do. I am not saying we are hypocritical when we say we do, but we do not. I am down where we are having some very warm struggles just now. Just the other day some Negroes made application to the State University for admission and you can imagine what is happening. All this talk about general brotherhood falls by the way-side. We, as a group, are here talking about this thing in an effort to do something about it; then we will go back to make more surveys in order to get something to talk about next year. We have here a few great thorny issues. Let's begin to work at those thorny issues in the next year and see what happens to us.

Professor Bower (Chicago): I only rise to speak of another fallacy, that is over-simplification. You cannot take a group en bloc and expect to get unanimous action when you cannot get unanimous judgment. If the group had unanimous judgment regarding the social issue, I would think there was something wrong

with the intelligence of the group. Therefore, when we talk about fallacies we must face the fallacy of running the great danger of swamping minority intelligence by trying to get bloc opinion. I am set against that absolutely. It seems to me to be a dangerous fallacy.

Speaking of fallacies, I would like to raise also this fallacy of assuming that we know what is right. Perhaps our differences of opinion are of greater value than our agreements. We may come to some judgment as to what is right by seeing what the different points of view are. We cannot waive this philosophy out of the picture by assuming that it rests on fallacies, because I think it would be quite possible to point out fallacies in the philosophy just now explained.

Prof. H. Shelton Smith: Because we do not know a lot about anything, that does not relieve us of going on such knowledge as we do have. There is no fallacy to that.

Doctor Keller (Cincinnati): I came in late, just in time to hear Rabbi Mann's remarks, and I would like to direct my remarks to that side of the question. I have just been concerned in an interesting case that illustrates how adjustment is related to religion. I have in mind a boy who at the age of ten years weighed 155 pounds. Six years ago, at the time that boy entered kindergarten he was labeled a thief. He stole all the recess fruit the children brought. He went to the second year of school and continued to steal the recess lunches. After he had gone through the various grades of the social agencies in this city, for six years being labeled a thief, and a sinner, he was finally sent to the Psychopathic Hospital under the direction of Doctor Lurie at the Jewish Hospital. The first meal he had he ate fifteen pieces of white bread, and then went around and cleaned up the other children's plates. Doctor Lurie in a short time determined that he had a pituitary deficiency. He gave him pituitary gland secretion and he stopped

stealing. He has been returned to society a normal individual. I am here to say that sin and salvation take on a totally different aspect when you can feed people pills and cure their sins. In conclusion I want to say that it seems to me this is a working illustration of the synthesis needed for glands and religion so that both may not be sterile.

Chairman Elliott: I think we have to admit we have had presented this afternoon a conception of education in which the individual and society are united, and in which the individual is educated in social experience. There has not been an illustration this afternoon that has not in some way attempted to get individuals enlisted actively in remaking the social order and in doing something about it.

The question was asked: Is there not an implication that we only rise to religious education when we get above the social area into the sacrificial?

Chairman Elliott: If I understand the

import of what has been said in this conference the difference between religious education and that going under the name of non-religious, is first the degree to which it is interested in and gives attention to certain values and beliefs, and second the fact that religious people have an interest in what is happening to the individual relationships and are not willing to accept the status quo. In such proportion as public school education does these things it becomes religious. If Sunday school education does not do them it is not religious. So that may be the answer to the question which someone wanted written on the board. The distinguishing characteristic of religious education is a functional one: namely, the attention given to the values of individual life and the degree of active concentration on the things that are important. We have spent the afternoon in trying to indicate the areas in which we want to experiment and in seeing just what kind of experiments we need.



THE PRESENT OPPORTUNITY AND RESPONSIBILITY OF RELIGIOUS EDUCATION AND OF THE RELIGIOUS EDUCATION ASSOCIATION

Wednesday Evening, May 3, 1933, Platform Meeting

The Wednesday evening session was a platform meeting, arranged primarily for the Cincinnati community, but with addresses of definite contribution to the problem of the conference. The presiding officer was Mr. Cecil Gamble of Cin-

cinnati.

The first address, by Father James Collins of St. Gregory's Seminary, Cincinnati, we were unable to obtain for publication. The other two addresses follow.



WHAT IS RELIGIOUS EDUCATION FOR?

HUGH HARTSHORNE

Research Associate in Religion, Yale University

WHEN hurricanes sweep across the land, when earthquakes smash our homes and schools, when the Mississippi breaks loose and floods the fields and towns of a vast countryside, men feel their helplessness. Unable to do anything for themselves or for each other, they huddle in prayer or rush around in panic, waiting for something to happen. Relieved when the destruction has passed, they proceed to forget it as they go about their accustomed tasks. The dead do not return to remind them of dangers and the living are too busy with today to bother about tomorrow. And so generation after generation tribute is paid to the Minotaur and no Theseus arises to challenge our mental complacency and summon our intelligence to slay the common enemy. Why is it that knowing what to do to protect ourselves, we do not do it?

Furthermore, we have built for ourselves a machine to harness power and make our goods. But as in a nightmare the machine has broken from control and has choked itself with its own product, so that in the midst of plenty, men starve. No hurricane, no earthquake, no flood has ever spread its destruction so wide or continued to destroy its victims over so long a period as has the machine. Once our servant, it has turned upon its master like some wild monster to destroy the hand that fed it. What is the matter with us? For years the symptoms of madness have been growing, and as with natural catastrophes there have been outbreaks that have taken toll of us. Yet each time we return to our former ways, forgetting, we who still live, the suffering of those who

have been sacrificed to the beast. In this we are behaving true to form, just as mankind has always behaved when confronted with the destructive forces of nature. Whether untamed or harnessed to our will, nature defeats us and destroys us in the end.

Suppose for a moment we extricate ourselves from too intimate association with our fellowmen and take up a position outside the cage where they carry on, in order to view the whole process of human evolution from the vantage point of a disinterested observer. Perhaps *sub specie aeternitatis* we can gain insights that may help us to understand and thus, if we are so disposed, to help. Indeed, it is precisely man's failure thus to view himself objectively that prevents his taking hold of himself and controlling his own life. It is the function of prophecy to make men see themselves in new perspectives, to reveal facts to which they have been blind, and thus to expose themselves to the operation of new and more powerful motives. But prophecy, with its "Thus saith the Lord," speaks from without the immediate scene, calling to man from the larger world of reality and inviting him to turn around and look at himself and his ways as through the eyes of God. And this is the prerogative of every man. It is the hallmark of personality. Without this self-knowledge, that is, the knowledge which the greater self may have of all lesser and fragmentary selves, there can be no person.

Assuming then this vantage point, we see what men always see when they take the trouble to look. We see men driven

by fear because they love. The joy of pursuing what men want is matched by the fear of failure or the fear of losing what they have achieved. The range and vitality of their loves, their wants, and their fears is dependent on their power of imagination. They live in a world of space and time, a world of change, in which the present moment of experience is constantly slipping away, and present values constantly eluding their grasp. If these elusive values are to be caught in the meshes of a present experience, they must be imagined and plans must be made to capture them. But to thus bind the future in a system of means and ends is precarious in the extreme. Men are baffled not only by stubborn and contingent facts but also by the competing desires of those who seek the same objects.

Looking at our cage we see men, like ants, busily pursuing wants—food, and shelter. But unlike ants, which seem to lose themselves in a blind pursuit of the needs of the ant hill, caring not what happens so long as the hill is preserved, we see men seeking goods also for themselves. Along with their apparent self-effacement in the pursuit of goods for their families, their business organizations, their towns and nations, there is also obvious a self-aggrandizement that is peculiarly human. A man is important not only to his various groups but also, and perhaps even more so, to himself. This sense of self-importance is usually attributed to the fact that the little individual is associated with a great family or a great industry, but it is probably even more true that the family, the corporation, and the state are important in the eyes of a man because each is a part of his own self-importance. A man is not so likely to take patriotic offense because he is personally hurt as he is to take personal offense at some slight to his country. Each self thus expands to include a variety of associations, with each of which the self is more or less identified, each of which the self

more or less loves, and hence for each of which a man will fight when the interest of his group is threatened.

In our cage, the interests of one group seem to be always threatened by the interests of some other group. Individuals tend to associate themselves in groups because by so doing they can each get more for themselves, and these self-formed groups are constantly jeopardizing the peace by trying to take from others what these already possess. This is true of gangsters, racketeers, associations of bankers, business combines, manufacturers' associations, and nations. While the technique of aggrandizement differs according to circumstances, in the last analysis it is based on some kind of physical power to coerce.

In times past, the net result of this potential and actual conflict among groups has been only moderately destructive as compared with natural catastrophes and disease. But today it is obvious that the situation is aggravated by the technological knowledge which on the one hand so knits society together that any interference with the processes of industry spells disaster for all, and which, on the other hand, puts in the hands of opposing forces engines of destruction capable of wiping out entire civilizations.

When I was a boy I recall seeing two species of ants conduct a war on the front walk of my home. They came from all directions and whenever red ant met black ant they fought to the death. For three days the fight continued. By the end of that period no more ants were to be seen. I felt no special concern over the fact.

Perhaps as observers of our cage of humans we will feel no concern over a like spectacle taking place before our eyes today. What difference does it make whether the human race wipes itself out by its own wasteful and destructive conflict? Let us assume that it makes no difference. That we are entirely unconcerned over the outcome. If

we divest ourselves of all emotional attachment to the human race, perhaps we can judge more accurately what alternatives to race-suicide there may be for mankind. At least we can indulge somewhat freely in speculation without doing any damage to the experiment going on in the cage.

As a matter of fact if we look closely we shall see human beings who are concerned over the outcome. Whether wisely or foolishly, they feel that something ought to be done about it. Some hold to one view and some to another. Some actually form associations, not to get something for themselves, but to restrain other groups from taking too much, or to protect some groups from the exploitation of those who for the moment seem to hold the reins of power over their fellows.

Roughly, these reforming groups are of four types. First come those who believe that man can do nothing about his social condition, which is in any case not important. The Kingdom of Heaven is not of this world and man if he is to be saved must be saved out of this world. The new social order, if there be one, will not evolve from the present social order but will be created by divine fiat. Second are those who believe that an exploited group must use force or the threat of force to compel an exploiting group to surrender its control. Third are those who believe that justice among conflicting groups must be secured through the power of the state. And fourth, are those who believe that justice among conflicting groups must be secured by means of an educational process by which the sense of comity may be developed. There are of course various combinations of these views, and various techniques for carrying out the proposals of each. As outsiders, we may be permitted to judge these proposals on their probabilities of success, without reference to any prejudices we may have as to their rightness or wrongness.

As already noted, one can do nothing

to affect social conditions under the first view. With regard to the second view, we may speculate that the exploited will not be likely to succeed in dislodging the exploiters in an industrial society, as many have pointed out, owing to the fact that the exploiters command the sources of life and of destruction. Furthermore, if they should succeed, they could do so only by destroying the exploiters or by establishing a state of affairs in which those who were once exploited are now in their turn subject to constant threat from their former exploiters. One can see only endless suffering and final race suicide from the adoption of this alternative.

Let us suppose, however, that the exploited group uses a form of non-violent coercion, as in the case of India under the influence of Gandhi. Presumably there would be less suffering, less destruction at least for the moment. But if the wants of the aggressors remain, what is to prevent the continuation of the exploitation, at least as long as it pays? Is not the ground of hope through non-violent resistance simply the hope that the aggressors will change their attitudes? In other words, if non-violent coercion is effective it is so because of its educational results in the minds of the exploiters. They will either take what they want or they will be restrained by some inner change which radically alters their wants. Belief in this procedure, therefore, means belief in the possibility of developing a sense of mutuality between the opposing groups—i. e. in the possibility of altering the group alignments in such a way that two groups are assimilated into an inclusive group which has at least some common interest.

The third alternative does not deny the value of force but restricts it to the control of smaller groups by the larger group which includes them. Thus the power of the state is supposed to be exercised in such a way as to maintain justice or equality of opportunity for its

components. The difficulty with this theory is that the power of the state is in the hands of some class or group which uses it to exploit some other class or group. Furthermore, the geographical distribution of modern states induces conflict of interest among the classes or groups which dominate them so that the states themselves are opposed to each other in perpetual conflict and must so continue, on this theory, until some super-state includes them all. And if that should come about, there would still be inevitable the control of this inclusive state by some class or group which would use its power to exploit others. Thus the second conditions would still hold, and the only resort of the exploited would be non-violent coercion. Again, however, the value of this would be in its power to lead the exploiters to realize a community of interest and to modify their exploitative measures in such a way as to include the interests of the exploited.

As at all hopeful of effective results in terms of a cooperative society, there remains, therefore, the fourth alternative—education. I use this term in an inclusive sense to include the development of persons through experience. As a process actually going on, though not now universal, we see its possibilities if it could be extended to include all human beings, for instead of waiting for explosive conditions to occur and then trusting to the propagandist effects of a wide demonstration of non-violent resistance, education strikes at the roots of the exploitative motive itself. Its function is to provide experiences through which the sense of mutuality grows to include ever widening circles, to discipline in techniques of cooperative effort, and to enlarge the imagination to envisage a temporal order of evolution toward a cooperative commonwealth on this planet. Not stopping here, however, having indeed gone so far as to identify the interests of the self with this growing social order, education reaches its

logical conclusion only when the individual person is enabled to transcend the span of human life and to feel that he himself has a genuine stake in the evolutionary process. Indeed the future of society cannot seem important to him unless he can feel himself to be in some personal way identified with it.

It is time now for us to abandon our perch outside the cage and take our part as participators in the social process. What we shall do depends upon which of these alternative views of social evolution or what combination of them, we espouse. If the first, we can only hope to rescue brands from the burning, realizing that we are helpless in the presence of alien forces too great for us to utilize. We will leave to others the actual struggles with greed and power, withdrawing from the world, and living on in the hope that some day something will happen to change things for the better. This is the traditional human way of behaving in the presence of natural forces, which is surprisingly like that of many of the lower animals.

If we take the second alternative, we shall teach our children to fight for their desires, recognizing that rights and privileges are established by might. We may, to be sure, cultivate the clever methods by which exploiters have hoodwinked the exploited by grand talk of rights and laws, but only so that our children may become skilful in achieving and retaining what they want.

If we hold to the third alternative, we will teach children to govern themselves, to exercise just restraint over those of their number who seek unfair advantages, to understand how the machinery of government actually operates in human society, its dangers and limitations, hoping that if an intelligent and alert citizenship is developed it can successfully curb the exploiters. Such procedure can hope for success, however, only if the last alternative is associated with it. For without the achievement of personal integrity and the self-effac-

ing motives of love and good will, government is only an armistice among thieves.

Education has not yet seriously set itself to build character competent for the social control of our present day technology, nor has education begun the task of preparing youth to use, rather be used by, the power technology gives. We are on the threshold of a new era in which men who labor will have leisure. This new leisure offers the greatest opportunity to become a power for social reconstruction that education has ever had.

Let us see then what education is attempting. Through public schools, it utilizes and idealizes motives of self-display, competition, and the rugged individualism that, when full grown, supports the social arrangements that are disintegrating before our eyes. When it seeks more consciously to develop ethical motives, it conceives these in terms of cooperation with the existing system—obedience to authority, thrift, or the acquisition of property, kindness to those who are the victims of injustice, honesty to one's friends, and implacable hostility to one's enemies. Even these traits are dressed up in a scheme of self-perfection which claims that virtue is sought for virtue's sake as though it were a decoration by which some base core of human corruption were to be concealed. Perfectionism—the quest of the ideal self for oneself—can never provide the motive power necessary for saving the world, not simply because of its ethical limitations but because it is psychologically false and impotent. Personality is not the product of individual effort, but of social interaction. A person is only as good as the mutual relationships which produce and sustain him.

In churches and volunteer agencies the methods and ideals are much the same. Many hundreds of thousands of adults are giving their time and energy in the leadership of millions of youth. This is an impressive and vastly sig-

nificant fact. But what are they trying to do? For the most part they are attempting by means of words to secure adherence to doctrines, ideals, and standards with the expectation that this adherence will make a difference in conduct. This is a vain hope—vain because the ideals are usually ideals of self-perfection, and because competence in the conduct of life is gained not through words but through experience. Even where experience is relied upon for character changes, as it is in many organizations for youth, it is usually purely imaginative—in the realm of play, involving little or no intimate contact with the raw facts of life, no experience through which could come the techniques of creative social action.

I do not speak hastily, but from observation. Neither church nor school, on the whole, is offering youth the opportunity for apprenticeship in a way of life that has power to overcome the world. Neither church nor school is engaging a majority of youth in the study of the facts of human life as it is now lived, nor in any experiments in living through which the power of friendship to transform life could be learned at first hand. Our traditional agencies and methods will not do. They are puerile and helpless, as the present emergency amply attests. Churches and schools are outside the arena where things are happening. They may applaud, or hiss, and nurse the wounded, but the combat proceeds.

Not that I belittle the work of caring for the victims of social conflict. This must be done, and done far more adequately than ever before. The more impotent church or school is to control the conflict the greater is its responsibility both for the health and happiness of the defeated and disfranchised. In the recent desire of the churches to do something about our social crisis they have been inclined to stress too exclusively, perhaps, the problem of the distribution of wealth and power and too little the

problem of the distribution of suffering. Doubtless it is assumed that equitable distribution of justice would involve equitable distribution of suffering, but this assumption is unwarranted. And even if sound, there would remain the problem of how the world's burden of suffering is to be borne and utilized for growth while the long process of social reorganization proceeds. To say that in religion a man may find the way to turn defeat into victory is not to deny that religion has also a duty toward the conditions of life that brought about his defeat. Let us not allow ourselves to be bullied out of our ministry to suffering humanity by those who are offended by the thought that suffering itself may be the occasion of new life both for the sufferer and for the one who befriends him. Indeed I venture to suggest that here lies the cue to the problem of what contribution religion can make to social reconstruction. It can increase the sense of kinship and of mutual dependence through its voluntary sharing of the suffering of man. The good news that some one cares is not to be denied a dying man just because his physician was called too late to save his life. Next time, perhaps, the physician will be called in time. Next time, perhaps, the man who in the name of religion discovers his neighbor will treat him as a neighbor rather than as an enemy.

There are two antithetical facts about human nature that must be kept in mind if education is to find its proper place in the modern world. There is first man's amazing inertia, his love of things as they are, his dislike of change even when change is in his own interest. And alongside of this tendency is man's equally amazing capacity for adaptation coupled with his love of the novel. In addition there are in human nature as it comes to us from our long heritage two antithetical motives, the one that of self-aggrandizement and the other the motive which leads to self-effacement. Education has aided and abetted the ex-

ploiters by associating itself with the inertia which prefers the status quo and with the profit motive, which is through education enlarged and intensified. Education cannot become an effective instrument of social change toward a cooperative commonwealth of persons until it dissociates itself from these self-defeating entanglements, and allies itself with man's capacity for change and his capacity for self-devotion.

Just thirty years ago, two of the greatest words in the world were united in the title of the Religious Education Association under the auspices of which this meeting is held tonight—the words religion and education. From its origin this Association has contended for the recognition by religious forces that only through experience with the realities of life could religion hope to transform character; and for the recognition by educational forces that the achievement of skill and knowledge without the sense of life's meaning could spell only disaster. We have stood for the integrity of the process by which youth becomes man. We have labored not for this and that device, but for the basic principle of religious education which is the principle of fellowship between old and young in the conduct of life's enterprises on the level of free and joyous cooperation. If we have any common faith, we who are Jews, Catholics, and Protestants, it is faith in the potentialities of man. If we have any common creed, it is embodied in the ideal of the suffering servant, no matter how symbolized. If we have any common code, it is that together with those whom we teach we shall face the facts and not interpose between our pupils and the facts any screen of words and phrases. Our Association writes no curriculum, administers no teaching organization, conducts no propaganda. Yet wherever education in religion is going on, whether in homes, schools, churches, colleges, hospitals, clinics, or industry and business, we are eager that it should be released

from bondage to the stereotypes that have in times past been thwarting it, and to this end we invite the cooperation of the rank and file of the leaders and advisors of youth to consider together what each agency is doing, what the effects of present methods really are, and how we may all work together toward more effective procedures. Our belief in the power of friendship begins with our own members, who are of many races, creeds and occupations, and I for one am willing to maintain that if we cannot among ourselves exhibit the spirit of mutual respect and friendly interest that is the basis of all education, all our talk about it is emptiness and vanity.

Reinhold Niebuhr has said that in all vital religion there is an element of fanaticism without which there could

not be developed the devotion to those far off but impossible ideals that furnish the motive power of sacrifice. Among our fanaticisms is the strange one of believing that with the aid of patient research and experiment ways may be found of proving that our hope is not fanatical but only plain common sense. We do not hesitate, therefore, in our meetings and our journal to challenge one another's assumptions and to crack open established conventions, for we realize the need for fresh and adventurous thinking. Nor do we ask where our thinking will lead us. We are not concerned about its conformity. We are concerned only about the needs of men as they struggle toward freedom to live as persons in a society of persons facing life's eternal adventure together.



THE PRESENT OPPORTUNITY AND RESPONSIBILITY OF RELIGIOUS EDUCATION

The Jewish View

ISAAC LANDMAN

Rabbi, Congregation Beth Elohim, Brooklyn, N. Y., and Editor, The American Hebrew

RELIGIOUS EDUCATION among Jews, as among other religious groups, aims primarily at the building of character. Among the Jews religious education is perhaps unique in that its concern has always been with the creation of a better social order and not with the salvation of the individual. It is true that, following the post-prophetic founding of the synagogue, Judaism developed and stressed the other-world reward and punishment.

Its chief import, however, has always been to educate its adherents in a practical this-world behavior that would create a priest people ministering in a Kingdom of God on earth.

The charge of "legalism" that hostile or uninformed critics impute to Judaism is, in this respect, rather a vindication than a condemnation of Jewish religious education. The very words from which the stigmatization is deduced point to a

contrary concept. The biblical word *Torah* means "instruction" before it means "law," and the talmudic word *Halachah* does not mean only "legal sanction," but primarily "the way to go," the pursuit of a proper standard for human conduct.

Creedal beliefs in Judaism are neither an inherent fundamental of its structure nor a native outgrowth of its evolution. Jewish *credos*, formally stated, were the result of Jewish-Christian theological controversies of the Middle Ages. These debates forced Jewish disputants to meet creed with creed, and originated the definite formulation of a series of statements introduced by the phrase "I believe."

The ancient rite of Bar Mitzvah, by which the Jewish lad at the age of puberty is admitted into the Household of Israel, and the modern Confirmation ceremony, in which adolescent boys and

girls participate for the same purpose, are not avowals of faith in the theological sense. They are public declarations that after a period of study in the way in which a Jew should go, these young people take upon themselves the moral and ethical obligations and responsibilities of Judaism.

Even the medieval casuistic method of studying Torah, the pilpulistic straining of hair-splitting ingenuity that dissected a religious principle to shreds, was originally calculated to be not an exercise in mental gymnastics, but a means for opening up new intellectual avenues, the better to perfect the way of life. And the most popular of all codes of Jewish laws and customs, the *Shulchan Aruch*, which, though dating back to the sixteenth century still continues to be the guide of about half the Jews of the world, gained and holds its favor because under religious affirmation it directs the actions and behavior of Jews from the moment of rising to that of retiring, from birth unto death.



I HAVE sketched slightly and superficially this outline to suggest that, almost from its primitive beginnings down to this day, Jewish education has been dealing with the problem of creating a better way of life for the building of a better social order. Moreover, I make bold to submit, in this most distressful period through which a section of the Household of Israel is passing in a country of reputed culture, that the survival of the Jew through unparalleled political and economic crisis traces chiefly to the moral and ethical character of the Jews as this was moulded by their religious education.

The economic and social insecurity of their place in the sun throughout the Common Era, they overcame by the inward security of their faith. The lies and libels that were invented against them and hurled at them to justify their attempted destruction were answered by the inner consciousness that they walked

the way of life in accordance with their high moral and ethical principles. The disintegrating outer persecutions and the resulting inner conflicts that ravaged their bodies and benumbed their souls were vanquished by the lofty religious idealism to which they were heir and in which they were reared.

On the day of the Nazi electoral victory in Germany, a detachment of criminal police searched the synagogue in Lübeck for military arms. After every chamber in the building had been investigated, and the quest had proved futile, the Rabbi led the uniformed heroes of awakened Germany, adorned with the double-cross, to the holy ark. Drawing the curtains, the rabbi pointed to the scrolls of the Torah, and said "*Diese sind unsere waffen*" (These are our weapons). For self-defense, for self-preservation, for perseverance under the most cunning and adroit persecution, for emergence out of material chaos and spiritual distress, Jews employ their *Torah* and their *Halachah* instruction for their children and adults in the honorable and useful way of life.

Obviously, therefore, Jews are deeply conscious of the opportunity and responsibility of religious education in the present emergency. Why, then, has it been seemingly, why is it admittedly, ineffective to meet the distress, the despair, the despondency of the current situation? Permit me to submit four criticisms of religious education in general and Jewish religious education in particular that may lead us to a reply.

(1) Religious education is wont to emphasize knowledge over conduct.

(2) Religious education labors under certain erroneous concepts concerning the methods for effective character building.

(3) Religious education often fails to readjust the material of instruction to changing conditions.

(4) Religious education has neglected the adult as an object of concern in its field.

I

Speaking generally, religious education has been emphasizing religious knowledge over the more fundamental objective of character building, which is behavior. That religious idealism failed the world is testified to by the Great War and the poor peace, by the orgy of untrameled gambling and ruthless speculation that followed, by such barbaric outcroppings in a modern state as the aggrandizement of a racial majority over a racial minority. Do the peoples and the individuals held here in mind, in the light of the teachings of their religions, *know* better? They do. But it would appear that the correlation between religious knowledge and religious action is by no means coequal, not even proportionate. We often attempt to impart moral knowledge to those who already know how to be much better than they are.

Indeed, recent explorations in this field made by Prof. Julius B. Maller, head of the Department of Research of the Union of American Hebrew Congregations, offer conclusive proof that there is very little direct correspondence between the two; that the correlation between knowledge and character is not very high. Behavior is not the handmaid of knowledge. Learning what is the right thing to do is not necessarily followed by doing the right thing. On the other hand, the educational principle that we learn to do by doing is particularly applied to character building.

Speaking specifically, when we view the curricula and analyze the textbooks for modern Jewish religious education, we too may be accused of over-emphasizing the virtue of knowledge. However, our ancient rabbis were not unaware of this overemphasis. "Not knowledge or understanding is the essential thing," they said, "but behavior." Judaism has always glorified knowledge, but only for its own sake. The major emphasis has constantly been laid on deeds. He whose works exceed his

wisdom is compared by the rabbis to a tree planted by the waters, the branches of which are few, but whose roots are many: the stormiest winds may bear down and rage upon it, but they cannot stir it from its place. Moreover, the rabbis say, "he whose works exceed his wisdom, his wisdom will endure; but he whose wisdom exceeds his works, his wisdom will not endure."

In this respect, then, religious education, to grasp the opportunity and to accept the challenge of this responsibility, must shift its position. We must have knowledge, of course; but when we teach a principle of religion it ought to be connected up with conduct and behavior on each level of child and adult life. We should employ only such content from biblical, historical, and literary sources as will mould character to the extent that it will exceed wisdom; that it will stand steadily in its place, no matter what winds may blow or storms rage; that it will endure.

II

Religious education has for a long time been based on an erroneous concept of character. Like other types of education, it has been accustomed to view character as something general, whereas the new pedagogy demands that building of character be viewed as something specific. The old generalities, "be good," "be honest," exploratory tests have shown, fail to achieve the formation of the totality of character. There are statistics to show that boys who will not hesitate to cheat in examinations will, nevertheless, refrain from stealing money. There are men who will be dutiful sons, devoted husbands, self-sacrificing fathers, but outside the family circle—in their business and professions—will commit most any sin on the calendar.

Men like the Belgian Lowenstein, the Swedish Kreuger, our own Insull and Mitchell may not be all evil. Their manipulations were probably intended to serve some good. Indeed, they desired

that this good should reach a great number. In their education, however, certain concepts of character were overlearned, while others were underlearned. In our secular education we overstress such elements of character as self-realization, ambition, success—desirable as they are; and in our religious education we understress such elements of character as justice, humility, compassion.

In a world at odds with itself, an abstract ethic cannot answer the plea of human souls for security. When humankind is floundering in insecurity, scientific behaviorism confessedly cannot cope with the delicate problems of meditation and introspection. The problems arising out of the antagonisms of man's inner conflicts can be dissolved only in the individual; and the solvent that offers emotional with intellectual efficacy is religion.

It is here where religious education confronts its greatest opportunity and should assume its chief responsibility. Character is both individual and personal; it cannot be moulded in the mass; it cannot be achieved on the basis of the copy-book generalities; it cannot be attained in the abstract. The religious educator, therefore, must assume the position of priest, minister, or rabbi as well as teacher, for he must not only implant ethical understanding but he must also analyze and dissolve the personal and individual conflicts that are consequent upon loss of faith and courage, denial of deity, neglect or failure to gain comfort and strength through worship.

III

Religious education has failed to readjust its method of instruction to the new need. So far as Judaism is concerned, as we have seen, our educational curricula have generally stressed character and conduct over and above inherited beliefs and authoritative codes. Our literature, from the earliest Bible books down to the latest controversial pamphlet, bears ample evidence of the

periods of transition in religious ideals and idealism, in modes and methods of education for character building, to meet the requirements of new conditions in the ever evolving social order.

Yet we must confess that today, in the midst of a changing world and crumbling standards, we still retain a number of primitive taboos which we denominate religion, and call instruction in the observance of these taboos by the name of religious education. Much that passes for religious education among us is nothing more than racial education; it deals with national and racial culture rather than religion. Just as the secular schools of a country, when they desire to inculcate patriotism, teach the history and the language of the country, so much of the material of religious education among us consists of instruction in Jewish history and in the Hebrew language.

This is all very well as far as it goes; but it is not religious education—it is only a part, indirectly related to religious education. We dramatize the lives and exploits of our heroes, but we do not impart the spirit in which these heroes lived and moved, the *sine qua non* of religion; namely, that of faith in God. We teach the reading of prayers in Hebrew; but we do not inculcate the high spirit of devotion. We encourage our children, by means of various rewards and prizes, to come to the synagogue; but we do not inspire them with the consciousness that worship is a vital necessity in the struggle to stand up against emergencies that test men's souls.

Give me neither poverty nor riches;
Feed me with mine allotted bread;
Lest I be full, and deny, and say:
"Who is the Lord?"
Or lest I be poor, and steal,
And profane the name of my God.

I do not believe that we require a new religion to bring us new spiritual values. I do not believe that we require the creation of a new set of ethical standards to meet the current aspects of our situation. In the present chaos the demand

is for a new and clearer interpretation of the old and tested spiritual values which human experience has found universal, such as God, faith, worship; and a new stressing of the old and dominant ethical standards which human experience declares to be the essence of character, such as justice, humility, compassion.

I would venture to go so far as to reinterpret such inherited and accepted guides for human conduct as those of the Ten Commandments that no longer hold up under the stress and trial of the prevailing social order.

What character value is there, for instance, in teaching the prohibition against primitive idolatry and graven images for an age like ours? How can we hope to inculcate intellectual honesty by teaching the six day creation myth as the basis of the Sabbath idea?

Religious education, to be effective, to function in the face of scientific knowledge, to grasp its opportunity and to redeem its responsibility must courageously reinterpret its inherited content material and prophetically shift its emphasis from the outlived past and the futile present to realize the vision of the future.

IV

Religious education has neglected the adult as an object of concern. Most of what passes for religious education is infantile in form and content and, at its best, adolescent in approach. We forget that religion is a process, not a status, and that religious education must find a place for the adult mind and adult areas of human conduct.

Religious education has been satisfied to circumscribe itself within the realm of the Sunday school. This has been and is its greatest weakness, its most costly liability in the modern day. Even where adults do attend the Sunday school they are fed on mythical tales, truisms, maxims, and intellectual one-half of one per cent pap. The average old type Sunday school is the fruitful ground for the revolt of thinking youth against an

ethic that does not meet the changing order. It is the breeding place of agnosticism and atheism. In a recent study of the background of several hundred atheists, it was found that more than half their number traced the origin of their atheistic views to the revolt against what they learned in Sunday school.

Religious education, like the secular, must count on the home environment and parental cooperation. If it be true that there are levels of conduct and behavior for child and adult life, then must we bestir ourselves to offer religious education for the adult from the point of view of the adult mind and adult experience.

This is especially true for a generation in which youth is aware that its elders are no longer as smug as they used to be; that they do not know as much as they thought they knew; that their chief achievement has been economic and moral chaos; that even bank accounts no longer possess authority to talk.

It were folly to suppose that religious education can hope to meet the present emergency presently. Religious education, in the course of a decade or a number of decades, cannot recreate a moral, an ethical, a spiritual generation that will transform forthwith the current confusion and perplexity. But the opportunity to evolve new attitudes toward conduct and to fashion new tendencies toward behavior is here, and the responsibility is ours. It is, however, a long-time process. Most religionists, particularly Jewish religionists, are patient and accustomed to long-time processes.

The phenomenon we call religion is a flowering of human experience. Based upon knowledge of the causes that brought the present emergency, emboldened by the need of a hapless and distraught world, it is for religious education to accept the challenge and resolutely go forward to remould this human experience into a most potent contribution toward the creation of a new and better social order.

THE DEVELOPMENT OF LEADERSHIP

Revised Program for Thursday Morning Session, May 4, 1933

The opening devotions were conducted by Father Hugo F. Sloctemyer, president of Xavier University, Cincinnati, Ohio.

Professor Shenton presented a summary of the Wednesday afternoon session:

The fourth session was opened by a four-fold parallel of individual and social approaches to the problem of religious education outlined by the program chairman as a summary of the range of the thinking of the conference in regard to the matter of approach. The first approach was addressed to the socialization of the individual, and to assisting him in adjustment and in participation. The second was in terms of groups which might be socialized by discussion or through propaganda activity or which might afford stability and reassurance to their individual members. The third was in terms of an evolutionary program for social planning and the gradual modification of social patterns, enlisting individuals into cooperative adjustment and cooperative activities for affecting social changes. The fourth was a more fundamental attack on the social order which he styled as "revolutionary" and included control by new groups and a remaking of social patterns, in which the individuals were encouraged in their search for a new social order.

The suggestion was that the conference consider the *limitations* and the *possibilities* of each of these approaches, not only as single and separate approaches, but in terms of their relative value for different situations and different individuals, and in terms of demonstrated effectiveness; in other words, just what could or could not be done by each of the four methods.

Professor Hartshorne suggested that what was needed were actual experiments as to the relative effectiveness of the various procedures. Can you ascertain by experiment whether groups can continuously cooperate with only interests that were outside of the group and so that the group became self-effacing? Or what would be revealed by effort to develop non-coercive and disinterested group activity? Mr. Johnson suggested that there should be a clear distinction between coercion and the voluntary collective self-control of groups of individuals. Professor Eubank emphasized the fact that the approach to the social and to the individual were inseparable. Mr. Silcox followed with a comment to the effect that it was the individualists who wanted social reform, while the socially-minded were usually well adjusted and frequently enjoyed the status quo.

The discussion then took a turn toward the question as to how to make individuals socially-minded. Doubt was cast on the ability to achieve much in this direction by means of verbal impressions and in fact by most of the

techniques more generally used in educational institutions. What then are the alternatives? One is education through experience in which the effect of the process could be tested in terms of change in conduct. These experiences would include the actual experience of human interaction in purposive endeavor. It was urged that the Religious Education Association encourage experiments in education through experience with careful study of consequent changes in conduct.

It was claimed that this type of education even if effective might not be practical as a procedure in class controlled educational institutions. It was then suggested that most of us had become socialized in family and community group associations with personalities. The tendency toward departmentalized experiences and departmentalized education now widespread seems to require a new approach to socialization of the individual, especially the young. The question was then raised as to whether there was any type of experimentation in the socialization of the individual through experience that was feasible and would be permitted in educational institutions.

Various illustrations of such experiments were then submitted by a considerable number of the conferees. In general they might be described as experiments in obtaining a socialized and integrated personality by participating in social experiences. Among those listed were social self-control and self-direction by 300 boot-blacks from the streets of Hartford, Conn.,—boys without formal education who developed a full cooperative program of self-control and guidance; privileged boys who found a varied, rewarding and socializing experience in the cooperative editing and publishing of a paper; the cooperative publishing of a paper by a church group, because the realistic reports of the behavior of church members and trenchant comments of editorials actually affected the immediate social environment—the church membership; and a Y. M. C. A. boys group that developed a real experience in a flood service.

The need for *insight* rather than coercive controls was emphasized by reference to Stanley High's article in *Harpers*. Here the leaders of the community assembled for a reconsideration of their motives and point of view and were changed by their interaction of thought—and they sought to *inspire* legislators and to shift interest from *profit-getting* to *profit-sharing*. Certain possibilities of the forum method were cited—discussions among lawyers, merchants, etc., which lead to activity in local situations—church forums in which the church in no way committed itself as a body to any social action but furnished a forum experience which was a basis for intelligent conscientious social action. Another similar experience leading to an inclusive cooperative and sustained attack on crime was cited. Another community presented

an experiment in assembling in an interdenominational project all the parties that would be variously affected by proposed legislation with an effort to resolve the total effect on all of the interested parties. A rural group in Connecticut assembled conflicting national groups and developed a community consciousness and fellowship. Another and more inclusive experience was related in regard to the elimination of the twelve-hour day in the steel industry where collective moral judgment, exposé of facts, and concrete evidence of practicability effected a significant social change.

Attention was then called to the fact that we often should know more about the children whom we would educate before commencing educational experiments. It was suggested that the Religious Education Association might sponsor researches into children's attitudes toward world affairs and social issues and tests of their inter-religious knowledge and attitudes. A citation was made of a church which had case records and psychiatric consultation which furnished them with a better knowledge of children than that of their own parents and occasionally led back to basic family adjustments. The Friends international institutes and peace conventions were cited as suggestive.

The cases thus presented as types of education through experience seemed to present at least five major problems: (1) How to get groups to manage the life of which they are a part; (2) How religious organizations could help individuals to discover cooperatively a sound basis for intelligent action in on-going situations and a sense of responsibility for such action; (3) The determination of the place at which community action and legislative pressure was desirable and the kind of legislation most adequate for the total interests of the community; (4) The possibilities of developing non-coercive methods of affecting social change; (5) How to deal with formative situations with children in terms of a well informed social psychiatric point of view. Each of these should be more carefully studied and examined with further experimentation to learn their limitations and possibilities. The question was then raised as to the difference between some of the above activities in the field of general education and what might be called religious education, if there were any such difference. Various ideas on the function of the state and the church, on our assumption of a knowledge of right and wrong, on the relation of individuals and groups to the problem of social conflicts, and the need of the conferees themselves for more experience and perhaps less talk fests were expressed. It was assumed that we must act on the knowledge of values that we have while we search for better ones. The danger of bloc opinion and the practical need of subordinating minorities was presented. Reverting to the question as to when education was or was not religious, a case was cited of a boy whose stealing habits were reformed, not by moral suasion but by pills to correct a pituitary deficiency.

Chairman Elliott then introduced for discussion one of the questions left over from the Wednesday afternoon discussion: viz. leadership. He also read the comments from the preliminary groups as given in the syllabus:

What can be said of the volunteer and professional leadership in moral and religious education? How effective are the methods for training leaders? What can be done through the Religious Education Association toward a better selection of leaders and toward improving leadership training?

Nashville: "An insistence upon a new type of leadership training in which creative rather than informational approaches will be the basis of leadership training curriculum."

New Haven: "Such training as is available errs in being too general and academic. It does not provide techniques for learning specific needs or in meeting these once they are discovered. There is need for a comprehensive attack upon the whole problem of training schools and agencies in the field so as to provide (1) the sharing of experience on the job; (2) the use of expert guidance; (3) clinical training of students."

Nashville: "The present economic situation raises the problem of placing those in positions who are prepared for professional service in the ranks of religious education. Shall we encourage young people to prepare themselves for service in this field?"

Professor Shenton (Syracuse University) called attention to a new factor in the situation which emphasized the importance of leadership training. "There is a definite shift in most community situations which tends to throw the burden for so-called activities of relief upon a civic rather than upon a private basis, and they will tend to become character-building and family-rehabilitation in type. In most of the communities there is a limited conception of these functions. There needs to be informal discussion of the groups in the various communities most in a position to interpret scientifically and effectively what is meant by character building and family rehabilitation and there is necessary a coordination of the various community agencies in some kind of an integrated program."

Rev. E. W. Blakeman (Ann Arbor) said that in state education just the opposite was taking place. The character work which was formerly carried on by Association secretaries and university

pastors tends to be taken over by the university. *Mr. Silcox* (New York City) called attention to the decreasing budgets and the consequent necessary adjustments. *Mr. Blakeman* said directors of religious education were largely eliminated. *Chairman Elliott* commented that with increased responsibility and opportunity due to the depression, there was at the same time decreased professional leadership. *Mr. Silcox* called attention to the fact that in the parochial schools where religious education and education are the same, there has been an increase regularly each year in attendance and in professional teaching staff; 54,265 giving their full time to this work in 1920 and 83,222 in 1930.

Rabbi Brickner (Cleveland) called attention to the political angle of the problem. As the state takes over the supervision and payment of public relief and social service, it will insist upon the control of the expenditures it makes. *Mr. Herriott* (Union Theological Seminary) said that the economic situation forces a re-examination of the problem of professional leadership. During this time the churches will depend increasingly upon the minister. But there are leadership resources in the community besides those in the churches. Public school teachers will have an increasing background of character education. Social workers possibly in increasing numbers will have had professional training. There is a possibility of the cooperation of a group like this in seeing to it that through these professional leaders, who will actually continue to operate in the communities, the educational emphasis will be made. The direction of the training of ministers some of us are now struggling with. But there seems also an opportunity for the training of teachers so that there is attention to what might be called a non-sectarian religious emphasis.

Doctor Gamoran (Cincinnati): As we look at the five major topics of our program they involve three types of leadership: (a) educational activity; (b) per-

sonal guidance; (c) technique of social action. The nucleus of the cell is the minister. To what extent is the training provided in theological seminaries of a kind which would provide him with the technique of education? We fall short on this criterion. The enjoyment and architectural features are being over-emphasized. The R. E. A. might do something concrete in the next year or two if it would select ten or fifteen outstanding seminaries in the country, examine their curricula with a view to seeing that these three needs are properly provided for.

Rev. Phillip Jones (New York City) called attention to the education or lack of education which has developed by the dependence upon words. *Mrs. Barbour* (Peiping, China) felt that we must have positive statistics as to what is being done to train ministers and what pressure it is possible to put on the theological seminaries. *Mr. Jones* replied that we must actually find out what has happened from the other process. *Mr. Galen M. Fisher* quoted the statement of a dean of a teachers college that the worst teaching of the country is done in the universities and asked whether this would be true of the theological seminaries. He called attention to the study of 66 leading theological seminaries of the country made by Dr. Mark A. May of Yale University in cooperation with the Conference of Theological Seminaries. This covers as far as possible all the important phases of the problem and will have a main volume written by Prof. William Adams Brown, the Chairman of the Committee, and two volumes of data.

Mr. Fifer (Cincinnati) mentioned the work of Doctor Keller in Cincinnati, who collects 16 to 25 Episcopal students each year and puts them to work in Cincinnati eight hours a day in the various social agencies. He added that Doctor Gamoran's suggestion has not taken account of the fact that the minister is the creature of a tradition and a good deal of his time is taken with the conduct of fu-

nerals, marriages, worship, and matters of this type.

Professor Myers (Hartford School of Religious Education) objected to the present training because the directors of religious education are prepared merely in the classroom. Instead they must learn through the living experience of working their way through the problems which must be met in the field. Different institutions should experiment in different ways. In the local churches in the training of lay workers we might have what might be termed an apprenticeship system. *Doctor Harishorne* (Yale University) made the same emphasis, saying that we have attempted to train volunteer and professional leaders by classroom technique and by discussion of both practical and theoretical problems, mostly in terms of generalizations, quite inadequate as to case material and as to the actual practice in which activities are carried on in the field. The training schools for volunteer leaders deal with the subject matter and not with the processes. The net result is that in spite of most of these people being trained in institutions which are supposed to have a progressive standard, one finds there is no intelligible understanding of creative education. Creative work is approved but they are actually not producing it. They are trained in classrooms which teach creative education by methods which deny it. *Doctor Ehrhart* has instituted what we are calling research on the job so as to give advice to the actual practitioner. The main objective of such supervised work is to help the individual understand and face his situation. The classroom does not enable people to meet new situations. They learn mere stereotypes. We are not only helping students meet administrative problems so as to get the church upon its feet but we also take up problems of the actual classroom. Teachers do not know what the problems are; they rarely know anything about their pupils of any significance; and when they do know them they do not know what to do with the

information. They are thinking of subject matter instead of their pupils and their needs.

Doctor Ehrhart (Yale University) emphasized out of his researches that the theological seminaries do not know the situation in the field and in their training of the students do not take into account the differences between churches. Two churches are essentially unlike and each has its own distinctive problems. They attempt to train by giving transmissive elements of religion, and through a mistaken philosophy that an understanding of the race culture will give them the opportunity to face the problems of today they overlook the creative and distinctive elements which must go into students' training.

Chairman Elliott asked the privilege of participation as a member of the group and emphasized the need of ministers and other professional workers having the skill to coach volunteer leaders on the job. He also said that some such project and life-experience approach as is advocated for the curriculum of religious education must be developed in the leadership training plans of the International Council instead of a continuation of the present more generalized training which has all the faults we have been discussing in relation to theological seminary work.

Miss Crosby (Cincinnati) advocated an informal approach in which we got at the everyday problems of leaders as they were working at their tasks without the use of the educational jargon. She cited *Blanche Carrier's* "How Can I Learn to Teach Religion" as an illustration of this approach. So many of the textbooks demand a background which the volunteer leadership does not have.

Mr. Artman out of his former experience illustrated this training in relation to the actual situation by work of students in connection with the court and juvenile delinquency where they cooperated over a period of months with the judge.

Professor Bower (University of Chicago) followed with comment on the re-

lation of leadership training to general organization problems: We need to re-orient our minds to the parish as a unit of operation. There are many operations going forward not very closely interdependent and interrelated to the whole process of adjustment to life. We are training specialized groups for over-specialized activities. For example, we train directors of religious education in a very specific and isolated fashion. They attempt to carry on the educational process in units, not interrelated in all their operations, because we have over-specialized their point of view and technique and they find themselves incompetent to interact with other groups and functions in the parish. As a result there is a reaction against the director; and a very proper reaction insofar as it is a criticism directed toward a partial and therefore incompetent view which a group should make to the total parish situation. We have given the ministers exegesis, biblical tradition, theological lore, but we have not given them in addition to these the whole process by which people and groups grow and function in the great society. We develop antagonisms against other types of group and of function just as isolated and unjustifiable as in the case of the director. We have the emotions of highly specialized propaganda on the part of well-intentioned people. The implication of what we have been saying is evident when we face the problem of leadership training and the need of reorientation in a unified parish cooperative approach.

Professor Case (Teachers College, Columbia University) raised an underlying question: It has been assumed that Sunday schools will and should continue, and our leadership training seems to be directed toward the institution of the Sunday school. We assume that there will be 15-40 minutes of class instruction graded like a day school and that religious

education will give them an imitation of their day school experience. I wonder if we must not move toward the abolition of our Sunday schools and the substitution of other types of groups. There is nothing particularly sacrosanct in the Sunday school as such. Perhaps parish workers in religious education should organize more or less temporary groups to function in the parish and in the community as they are needed. I think we would then get another type of leadership, not the rather weak Sunday school teachers whom we are inducing to give a little time with a manual talking to children, but leaders doing effective things which need to be done. At least I think it would be valuable to have some experiments in following Professor Bower's suggestion in utilizing our Directors of Religious Education.

Prof. H. Shelton Smith (Duke University): "It comes ultimately to our Seminary curriculum itself. You will find that what you call the Department of Religious Education has been so completely isolated in most seminaries that it is relatively ineffective. You will find that a few people of the Seminary faculty are interested in the laboratory process but chiefly those who are pretty closely related to the Department of Religious Education. The old line disciplines are not reconstructed from the standpoint of their relation to these agencies." Professor Smith also said that the leadership training program had set people upon relatively worthless tasks and that if we were to have religious education vitally related to the involved social problems of the day, it would demand rehabilitation of our leadership training program.



The time having come for the annual business meeting of the Association, the discussion was closed.



THE POLICY AND PROGRAM OF THE RELIGIOUS EDUCATION ASSOCIATION

Thursday Afternoon, May 4, 1933

The meeting was called to order by Rabbi Louis L. Mann, Chairman of the Executive Board of the Religious Education Association. Prof. Herbert N. Shenton gave the summary of the morning discussion.

The fifth session opened with a discussion of what is involved in the selection and training of leadership. Preliminary to the discussion excerpts were read from the reports of the various regional groups. Attention was called to the fact that community social service agencies were likely to have their relief functions transferred to civic and other political agencies and that they would become, nominally at least, increasingly character-building and family-rehabilitation agencies. There is a definite need for leadership among these groups. Attention was then called to the fact that public institutions were taking on personal counselling and guidance functions in some cases even designated as religious functions and these activities had a need for a new type of leadership. The reduced budgets of churches which were discontinuing religious educators and throwing more of this responsibility back on to pastors requires a further consideration of training of pastors to meet the changed situation. Attention was called to the close identification of general and religious education in the parochial schools with over two million pupils and over 80,000 teachers as another field demanding leadership. It was then suggested that a political aspect of community leadership demanded attention. More of community activities are being absorbed into the political system and are likely to be directed by political considerations.

It was suggested in summary to this point that since (1) Churches were increasing religious education in their ministers; (2) Schools were increasing character education; (3) Social workers were increasingly interested in personality values; a study of training must cover training of ministers, of teachers, of social workers, and board members in all three cases. This was restated in terms of types of activity as follows: (1) Personal education; (2) Guidance and mental hygiene and psychiatric assistance; (3) Leadership in social action. The Religious Education Association was urged to study the development of training for these services in a selected number of theological seminaries. The present study of teaching in theological seminaries was cited as just such an inquiry and special reference was made to Mark A. May's chapter on field training as a part of the general study of how to adapt training to the needs of the field.

The R. E. A. was advised to study what changes in the conduct of congregations was effected by the impact of words and admonitions. This was regarded as negative and the

suggestion was made that the Association study where changes in conduct had been effected and by what means. The Religious Education Association was to discover how pressure could be put on seminaries. The counter to this suggestion was that more convincing constructive evidence was needed.

The need for training through experience in the field was variously expounded. Limitations of seminary training were laid to lack of knowledge of the needs of the field, vast organizations of theoretical knowledge, departmentalized disciplines, vague and general classroom expositions, misconceptions in regard to church stereotypes, etc. Possibilities were outlined in terms of: ministers placed in field social experiences under supervision, Cincinnati; training of lay-workers of churches in effective field services; training of ministers to be coaches rather than star players; teaching of students actively engaged in the field; developing research on the job; training for meeting new situations; training teachers to get pictures of students in terms of their actual problems of community life. It was then pointed out that adequate training had three prerequisites on the part of instructors and institutions: (1) A better knowledge of what religious education really is; (2) A basic conception of adaptation in a changing social order; (3) A better understanding of the meaning of creative activity as for instance outlined by Rugg as painting a new picture.



The Program Chairman, *Professor Elliott*, then introduced the topic for discussion; viz. determining the policy and program of the Religious Education Association in the light of the preliminary meetings in the local groups and of the discussions of this conference. The following was the syllabus for this discussion:

(1) Judging by the reports and discussions of this meeting, what are the problems facing present-day moral and religious education to which the Religious Education Association should give attention?

(2) What order of priority should be given to these problems?

To what problems should the Religious Education Association give its major attention?

(3) What indications are there of effective grappling with these problems? What should the Religious Education Association do toward securing the results of field experiences and studies and making them more widely available?

(4) What should be the methods of attack upon these problems by the Religious Education Association?

(5) Which one of these problems should be

assumed by local groups and by what groups? What is the function of the local groups? In what way do these local groups need the co-operation of the Religious Education Association?

(6) For which one of these problems is it necessary to secure the assumption of responsibility by educational institutions or research foundations?

How can this be brought about?

(7) For which one of these problems should the Religious Education Association assume direct responsibility?

What kind of committee organization is necessary in carrying this out?

(8) What place should the national meetings of the Religious Education Association have in this program and what plans should be made for the next meeting?

(9) What use can be made of the magazine and other publications?

Chairman Elliott had reviewed the other sessions and had prepared a classification and summary of the proposals which had emerged. This was written on the board and was as follows:

- (1) *Religion—Philosophy of life*
 - (a) Discussions where fundamental philosophy examined
 - (b) Case studies of religion as it is functioning
- (2) *Various Ways of Developing Social Experience Approach*
 - (a) Managing own life
 - (b) Intelligence and insight on current situations
 - (c) Pressure to secure definite change—legislation
 - (d) Rival or conflicting groups
 - Methods of conflict
 - Methods of integration
- (3) *Personal Counselling*
 - (a) Function of religious agencies
 - (b) Developing techniques
- (4) *Institutional and community approach*
 - (a) Changes in organization and set-up—church
 - (b) Relation of religion to social agencies and school
- (5) *Leadership training*
 - (a) Relation to community agencies
 - (b) Training volunteers on experience basis
 - (c) Changes in theological training
 - (d) Developing supervisors

He called attention to the fact that repeatedly underlying issues were raised by the discussion and that it was interesting to note the degree of unanimity upon certain important points. First, as to what is meant by education, there seemed to be agreement on an experience approach, and that education is the more conscious guidance and help in the process of experience

that is actually going on, with a view to helping individuals and groups live more effectively and learn through their experience. Second, there seems to be agreement that we cannot make a separation of individual and social factors in the process, but that they represent two aspects of a single experience. Third, there seems to have been agreement that education cannot be significant unless it gives attention to the values of life, to the emphasis and goal in life. The discussions reveal that the great religious faiths have much in common in that emphasis and philosophy of life. Fourth, there seems to have been a general acceptance of a functional approach to religion. The important item was felt to be the way in which beliefs affect life. This degree of agreement upon underlying issues gives the basis for our cooperation.

Chairman Elliott then asked:

What order of priority should be given by the Association to the problems suggested in this conference? What problems should the Religious Education Association take up?

Mrs. Barbour (Peiping, China) suggested that there be no order of priority but that each group select the area in which it is interested and that the Association become a clearing house. Rabbi Mann (Chicago) seconded this suggestion. Rev. Phillip C. Jones (New York City) said that while some groups were particularly fitted to do certain things we must make sure that certain problems did not lose out. Rev. E. W. Blakeman (Ann Arbor) thought that we need not lose any out even though we would star some, that he was ready to star No. 3 at once (Personal Counselling).

Mr. Fifer and Miss Moxcey (Cincinnati) raised a question about the personnel of the local groups, saying that certain members of the Association had not been invited to join. The difficulty was said probably to grow out of the lateness with which the groups were started this year. Doctor Hartshorne (Yale University) suggested that the members of the Reli-

gious Education Association should be the first to be invited but others should be invited also. It was decided to furnish each area with a list of Religious Education Association members and that each be asked to form a group. *Mr. Artman* said that some chapters were already organized and that the trend was toward the seminar idea. *Professor Harper* (Vanderbilt University) suggested that each local group should elect its own chairman, and *Rabbi Mann* (Chicago) suggested that headquarters appoint a convenor only.

Chairman Elliott: What possibilities are there in developing experiments in local groups?

Mr. J. A. Urice (New York City): Each local group should ask itself that question. The list on the blackboard might be made available, to be examined carefully in each group. *Doctor Hartshorne* (Yale University): The Connecticut region might do something with No 5 (Leadership Training), especially with (b) (Training volunteers on experience basis) and (c) (Changes in theological training). I cannot speak for the entire group, but I think we would be ready to undertake this. *Prof. A. J. W. Myers* (Hartford School of Religious Education) said This fits in with our ideas, too. We would be glad to work on No. 5. *Mr. Jones* (New York City) raised the question if the Cincinnati group might not wish to work on No. 5, in view of their preliminary report. *Mr. Fifer* (Cincinnati) replied that they had simply pointed out the need, but did not have any study project of this sort under way. *Doctor Hartshorne* (Yale University) added that they would be doing anyway what he discussed this morning and they would have case descriptions available of how the plan works.

Mr. Chas. E. Lee (Cincinnati) felt there would be some value in establishing priority so far as the judgment of the Conference is concerned; he would like to know what the Conference stood for. *Professor Harper* (Vanderbilt Univer-

sity) suggested that the Conference should stimulate experimentation, but that we did not want to limit this list. "We should have a Research Committee to stimulate experimentation, but we must not over-ride local autonomy." He said they were interested in Nashville particularly in No. 5, Leadership Training. *Professor H. Shelton Smith* (Duke University) asked what issues we were going to exercise our leadership training about: the racial issue, for example? How were we going to find the way to train leaders to handle that? Professor Smith felt that the headings were not concrete enough and he had hoped we would establish some issues about which we could love and hate, for example, race, liquor, farm issue, unemployment.

Doctor Ehrhart (Yale University) said that they were also working on No. 4 (Institutional and community approach). He commented that if you dip in anywhere you were bound to run the complete cycle if you dealt with the immediate situation, but that you did have to begin at the point of need.

Mr. Urice (New York City) suggested that the outline as given on the board should be expanded and notes put under the various headings to guide local group planning. He felt that headquarters could help us at this point. It was not a syllabus for talk which was needed but suggestions for action, and *Chairman Elliott* agreed that descriptions of possible projects might be lifted out and written up. *Mr. Artman* said that No. 2, (b) (Intelligence and insight on current situations) caught his eye. People did need information, but he would want to know how we would proceed.

A representative from the Cincinnati group said there were limitations on what a local group can do and that some problems were larger than could be handled by a local group. For example, No. 3 (Personal Counselling) should not be attacked locally alone, but the national organization should point the way. No. 4 (Institutional and community approach)

might be fostered by a national organization and on the suggestion for changes in theological training (No. 5 c) the full force of a national organization is necessary. *Doctor Gamoran* (Cincinnati) asked if there was a technique by which the Religious Education Association carried out projects undertaken nationally. "If so, we should select one on which we can make progress. Then outline this more fully and send to local groups to focus in smaller areas connected with the larger problem." He suggested we follow up the report of the Theological Seminary study.

In the light of these suggestions *Chairman Elliott* called attention to Questions 4, 5, 6, 7 on the syllabus which ask for methods of attack upon these problems, which ones should be assumed by local groups and in what ways the Religious Education Association should cooperate, which ones should be undertaken by the Religious Education Association direct, etc. *Mr. C. E. Silcox* (New York City) said that researches are going on now along all these lines, e. g., personal counselling and inter-faith efforts. The local group can make the experiments but cannot do the evaluating. It is hard to evaluate success and failure locally on account of personality factors. Perhaps the rôle of the Religious Education Association is to evaluate and inform members what is being done. *Mr. Galen M. Fisher* (New York City) said that the whole scheme should be amplified and concretized. The Research Committee of the Association should get in touch with efforts now going on and this Committee could give suggestions to local groups on their experiments. He felt that the Religious Education Association should continue on the decentralized idea and should form the medium for pooling experience of the local groups.

At this point *Professor Bower* (University of Chicago) stated that his misgivings had been deepened as the discussion had proceeded. He said that all of the suggestions on the board fell within the category of method and except as they

were relevant to certain experiences they had no meaning. "I had understood that we were to seek issues with which we should concern ourselves. I do not see issues here. Are we taking flight from the realities of growing experience?" *Doctor Hartshorne* (Yale University) replied that method is the main issue of our common life. The concrete problems may vary in different communities but our basic need is to know by what methods to proceed. The suggestions on the board are not of technique as abstracted, but as the content of the problems of social change. *Professor Eubank* (Cincinnati) thought, however, that Professor Bower had a big point. "We have not isolated in our discussion the 'hot points' in our national life. I wish we could have taken advantage of the report on Social Trends. There we have the best combined judgment of experts as to the important issues. I suggest that more use be made of these data in our next annual meeting."

Chairman Elliott summarized the discussion to date: "The elements of the discussion seem to indicate that the Association should be used as a medium for pooling the results of individual and group work, but not to set up research and experimentation nationally as an Association. It has been suggested that it might do four things: first, cooperate by sending information regarding other studies to local groups; second, prepare a report of the projects suggested by this Conference; third, give whatever help we can on procedure through the Research Committee and through our General Secretary; fourth, gather the material out of these local researches and experiments and evaluate the same. The Program Committee has assumed that the local groups would determine the burning issues each wishes to attack." *Chairman Elliott* then asked for discussion of Question 8, *What place should the national meetings of the Religious Education Association have in this program? What*

plans should be made for the next meeting?

Rev. E. W. Blakeman (Ann Arbor) said: "The groups in which I worked in Ann Arbor and Detroit grew and were stimulated by the Association and were pleased to know of the opportunity for national connections." The group in Detroit chose for consideration social issues and the one in Ann Arbor personal counselling. *Mr. Lee* (Cincinnati) said that personal counselling was the main interest of the Cincinnati group but that there is a limitation in decentralization. "Our problem for instance took us into state finance. It would help us if other groups were concentrating on the same issue." *Mr. Urice* (New York) strongly favored "a set-up which stimulates wide participation by local groups and sharing of results. In short, a continuation of the plan we have launched at this Conference." *Professor Bower* (University of Chicago) said that he did not have in mind one great central issue which the Association should consider. "I believe in decentralization. The local issues will be the live ones. However, in the Social

Trends report there are many issues defined. It is not an either-or proposition. It is really a matter of determining great issues and methods of dealing with them. *Chairman Elliott* said that he did not see any necessary conflict. We might have different ways of grouping the material for submission to the local groups. We may find some local groups particularly baffled at the point of method. Certainly all local groups will be attacking specific "hot" issues. What happens at the next annual meeting would depend on the selection made by and the progress in the local groups. *Mr. Artman* asked how about reporting back, and *Chairman Elliott* replied that the Program Committee must keep in touch with these local groups throughout the year.



Rabbi Mann, Chairman of the Executive Board, said that the Executive Board would arrange for the Program Committee and for the follow-up and also for information about the plans in the next issue of the Journal. The Board would see to it that it was a both-and plan.

The Conference was adjourned.



SYLLABUS FOR PRELIMINARY EXPLORATION AND DISCUSSION BY LOCAL GROUPS

I. A Review and Appraisal of Moral and Religious Education in the Locality

(1.) What are the most important things going on in the community in the name of moral and religious education?

Which items are the most effective? Which are the least effective? Why is each considered to be effective or ineffective? What is the secret of the effectiveness or ineffectiveness of each?

(2.) What in community life and in the experience of children, young people, and adults, not given the name of moral and religious education, is nevertheless influential either negatively or positively?

What effects are these having?

Which are assets and which are liabilities in achieving the goals of moral and religious education?

What account of these factors is being taken by the agencies of moral and religious education?

(3.) What are the most significant advances or experiments in moral and religious education within the region during the past five years?

Describe each briefly, giving its elements of success and failure and its contribution to moral and religious education.

(4.) How does the program resource material compare in effectiveness with that of five years ago?

In what aspects of the program are national printed materials used? In what aspects is the program worked out locally?

What types of program materials predominate?

What are the suggestions and criticisms of program resources available?

(5.) What are the chief agencies in the community concerned with moral and religious education?

Which of these are carrying on their work without knowledge of the programs of others? Which are cooperating with other agencies in the development of program?

What are the most serious overlappings

and the most serious gaps in the program of moral and religious education in the community?

What provisions are there for a community approach and for a united endeavor in moral and religious education? What types of co-operation have proved most satisfactory?

(6.) About what are there the greatest differences of conviction or is there the largest amount of confusion as to what should be done in moral and religious education? What causes the differences or confusion?

II. Case Study of the Agencies of Moral and Religious Education

Among the agencies carrying on work in the name of moral and religious education, select some for more extended consideration, such agencies as the church, synagogue, home, school, YMCA, YMHA, K of C, YWCA, YWHA, social agencies.

(1.) What is the scope and emphasis of the program of this agency?

What does it consider to be its distinctive task and contribution in moral and religious education?

What questions are being raised about the program and purpose of this agency? Why?

(2.) What is considered most effective in the program of this agency? Why?

At what points is this agency most in danger of falling down in its work? Why?

(3.) What are some of the main difficulties facing this agency? What are the sources of these difficulties?

Are they due chiefly to doubt as to what to do or to lack of skill in doing it?

(4.) On what aspects of moral and religious education is this agency the most confused or is there the greatest difference of conviction among its leaders and constituency? Why?

(5.) For how much and what types of cooperation with other agencies does the program of this agency provide?

(6.) In what ways is this agency an asset and in what ways a liability to moral and religious education?

III. *Problems in Moral and Religious Education Growing Out of the Contemporary Social Situation*

(1.) What responsibility and opportunity does the present political, economic, and international crisis bring to moral and religious education? What is the basis for this judgment?

(2.) What problems for moral and religious education grow out of a technological age where more than enough can be produced and where there is not enough work to go around?

(3.) What opportunity and responsibility do the breakdowns in civic functions bring to moral and religious education?

(4.) What other social factors in the current situation are affecting moral and religious education? In what ways?

(5.) In what ways is moral and religious education concerning itself with these economic, political and other social issues in the current situation?

What evidences of the adjustment of moral and religious education to the changed economic and social situation? At what points is moral and religious education failing to make satisfactory adjustments to the changed situation?

(6.) What contribution should be expected from moral and religious education in the present social situation?

IV. *Problems in Moral and Religious Education Growing Out of the Contemporary Situation in Morals and Religion*

(1.) In what ways do the present uncertainty and confusion in regard to moral and ethical standards affect moral and religious education?

(2.) In what ways do the present uncertainty and confusion in regard to the

meaning of religion affect moral and religious education?

(3.) In what ways does the present situation within organized religion affect moral and religious education?

(4.) What changes in moral and religious education itself cause problems? In what ways?

(5.) On what in moral and religious education concerning which there was formerly conviction is there now doubt and confusion? Why?

On what in moral and religious education is there now conviction concerning which there was formerly doubt and confusion? Why?

(6.) At what points are the leaders in moral and religious education most baffled and concerned regarding the present situation? Why?

At what points are they most certain and encouraged? Why?

V. *Summary and Proposals to National Meeting of the Association*

In the light of the discussion of Sections I to IV preceding:

(1.) What is the present situation in moral and religious education as compared with five years ago? More favorable, less favorable, about the same? What is the basis of the reply? If there is a difference, what are the chief factors contributing to the difference?

(2.) Summarize the major, most baffling problems facing present day moral and religious education, and the reasons for these problems. Include any steps toward the solution which groups and institutions in your region are taking or planning to take.

(3.) To what problems does your regional group believe the Religious Education Association should give major attention during the next five years? Rank these in order of importance. Indicate why these are selected.

(4.) In what specific ways does your regional group feel the need of the cooperative endeavor of the Religious Educational Association?

SUGGESTED OUTLINE FOR THE ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION

Cincinnati, Ohio, May 2-4, 1933

Tuesday Afternoon, May 2nd

A REVIEW OF THE SITUATION FACING THE FORCES OF MORAL AND RELIGIOUS EDUCATION

Summary of the Preliminary Explorations in the Local Groups

(1) What do the preliminary explorations of the local groups indicate to be:

(a) The most crucial problems and situations in our current life;

(b) The most significant opportunities in the present situation;

(c) The present situation within organized moral and religious education and particularly the places at which it is inadequate or inefficient in meeting present demands;

(d) The places at which there are differ-

ences of conviction or there is confusion in thinking, as to the function and program of moral and religious education;

(e) The problems relating to the function of religion itself in relation to the deep-lying current issues.

(2) To which of these problems should the annual meeting give attention with a view to determining how they may be attacked practically and theoretically through the Religious Education Association?

Tuesday Evening, May 2nd

THE FUNCTION AND PROGRAM OF MORAL AND RELIGIOUS EDUCATION IN RELATION TO THE PRESENT ECONOMIC, POLITICAL AND INTERNATIONAL SITUATION

(1) What do the discussions of the local groups emphasize as to the responsibility and opportunity which the present economic, political and international situation brings to moral and religious education?

(2) What factors in the present situation to be taken account of by moral and religious education, and what responsibilities to be assumed by moral and religious education are indicated by:

(a) The report of Ex-President Hoover's Commission on Social trends;

(b) The pronouncements in the social creeds of the Federal Council of Churches of Christ, of the Social Welfare Council of the Roman Catholic Church and of the Central Conference of Jewish Rabbis;

(c) Recent statements by public school groups, notably those influenced by the progressive education movement.

(3) How should the forces of moral and religious education go at it to meet their responsibility? What should be the strategy of moral and religious education at the present time?

(4) In what ways is moral and religious edu-

cation concerning itself with these economic, political and other social issues in the current situation? What evidences of the adjustment of moral and religious education to the changed social situation?

(5) At what points is moral and religious education failing to make satisfactory adjustments to the changed conditions? Why is moral and religious education ineffective in these regards?

(6) What steps should be taken through the Religious Education Association to determine where and how the forces of moral and religious education should take hold in contributing their part to the solution of the present problems?

(7) In what localities and through what agencies can the problems of the relation of moral and religious education to the present situation be most effectively attacked? In what ways should the Religious Education Association cooperate?

(8) What should be the policy and program of the Religious Education Association in relation to the present economic, political and international situation?

Wednesday Morning, May 3rd

THE CONTRIBUTION OF MORAL AND RELIGIOUS EDUCATION TO PERSONAL MORALE AND PERSONALITY DEVELOPMENT IN A TIME OF SOCIAL STRAIN

(1) What is happening to individuals and families because of the present economic situation?

(2) What is the responsibility and opportunity of moral and religious education to individuals who are the victims of the present economic situation, and for what individuals does moral and religious education have a special responsibility at a time of economic and social stress?

(3) What is the distinctive contribution of moral and religious education to those whose lives are dwarfed and hampered by our present social order? What can moral and religious education do to help individuals stand the present situation?

What field surveys, experiments and studies are necessary to answer these questions?

(4) What can the Religious Education As-

sociation do in regard to the emphasis in religious experience desirable in view of the present situation?

(5) What is the contribution of moral and religious education to the development of dynamic and integrated personalities?

(6) What is the relation of work with individuals and efforts for social change?

(7) What should the agencies of moral and religious education be expected to offer in the way of individual counselling and what degree of skill should be expected of the church and of allied agencies in such matters?

What steps can be taken by the Religious Education Association to answer these questions and help the churches and allied agencies meet this responsibility?

Wednesday Afternoon, May 3rd

APPRAISING THE EFFECTIVENESS AND IMPROVING THE QUALITY OF MORAL AND RELIGIOUS EDUCATION

(1) What is the present effectiveness of moral and religious education? In what regards are the agencies of moral and religious education succeeding and in what regards are they failing? What are the most significant advances during the past five years? In what ways is the present kind of religion and of religious education inadequate to meet the situation?

What do studies such as those in the status and trends of religious education, conducted under Doctor Hugh Hartshorne at Yale University reveal?

What data are available from the local groups?

(2) What, if anything, should be done through the Religious Education Association to study and appraise the present effectiveness of moral and religious education?

(3) How serious is the effect of the depression upon moral and religious education? How does the seriousness compare with its effect on public education? What can be done through the Religious Education Association to ensure the financial support of moral and religious education?

(4) At what points do the methods of moral and religious education need strengthening and what can be done through the Religious Education Association to this end?

(5) What can be said of the volunteer and

professional leadership in moral and religious education? How effective are the methods for training leaders? What can be done through the Religious Education Association toward a better selection of leaders and toward improving leadership training?

(6) What provision is there for the agencies of moral and religious education to have knowledge of each other's programs and to plan their work cooperatively? How serious is the lack of coordination of the agencies? What evidences are there of a community approach and of a united endeavor in moral and religious education?

Where and how should the Religious Education Association take hold in helping coordinate the forces of moral and religious education?

(7) What new lines of program should be developed in view of the present situation? What evidences that the agencies of moral and religious education are meeting these new opportunities?

In what way can the Religious Education Association help in this advance?

(8) In the light of the reports from the local groups and on the basis of this discussion, to what matters concerning the improvement of moral and religious education should the Religious Education Association give attention? How should it go at it to carry out these responsibilities?

Wednesday Evening, May 3, 1933

PLATFORM MEETING

8:00 P. M.

Wilson Auditorium—University of Cincinnati

**SUBJECT: THE PRESENT OPPORTUNITY AND RESPONSIBILITY OF
RELIGIOUS EDUCATION AND OF THE RELIGIOUS
EDUCATION ASSOCIATION**

Speakers: Father J. L. Collins, St. Gregory's Seminary, Cincinnati; Dr. Hugh Harts-

horne, Yale University; Rabbi Isaac Landman, Congregation Beth Elohim, Brooklyn, New York.

Thursday Morning, May 4th

MORAL AND RELIGIOUS EDUCATION IN AND THROUGH THE HOME

(1) What are the most serious effects of the present situation upon family life?

(2) What are the problems of moral and religious education in the home to which the Religious Education Association should give attention?

(3) What should the Religious Education Association do about the proposal that an instrument be developed to study homes from the viewpoint of character-building influences and that such a study be made?

(4) What lines of experimentation in the development of ritual or of guides for religious exercises in the home are desirable and in what ways can the Religious Education Association aid?

(5) What account should be taken of the problem for sex education caused by the present economic situation?

(6) What should be the relation of the Religious Education Association to the developing program of parental education?

Thursday Morning—May 4th

11:30

**ANNUAL BUSINESS MEETING OF THE RELIGIOUS
EDUCATION ASSOCIATION**

Thursday Afternoon—May 4th

**THE POLICY AND PROGRAM OF THE RELIGIOUS
EDUCATION ASSOCIATION**

(1) Judging by the reports and discussions of this meeting, what are the problems facing present-day moral and religious education to which the Religious Education Association should give attention?

(2) What order of priority should be given to these problems?

To what problems should the Religious Education Association give its major attention?

(3) What indications are there of effective grappling with these problems? What should the Religious Education Association do toward securing the results of field experiences and studies and making them more widely available?

(4) What should be the methods of attack upon these problems by the Religious Education Association?

(5) Which one of these problems should be assumed by local groups and by what groups? What is the function of the local groups? In

what ways do these local groups need the co-operation of the Religious Education Association?

(6) For which one of these problems is it necessary to secure the assumption of responsibility by educational institutions or research foundations?

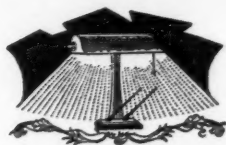
How can this be brought about?

(7) For which one of these problems should the Religious Education Association assume direct responsibility?

What kind of committee organization is necessary in carrying this out?

(8) What place should the national meetings of the Religious Education Association have in this program and what plans should be made for the next meeting?

(9) What use can be made of the magazine and other publications?



EDUCATIONAL PHILOSOPHY AND EXPERIMENTALISM*

PAUL A. WITTY

Professor of Education, Northwestern University

AMERICAN institutions reflect to no small degree the varied, numerous—often chaotic and precarious—forces which have accompanied the development of a machine industrialization. Public education has felt deeply the standardizing effect of these forces. Teachers have been *trained to transmit* subject-matter stereotypes, and often to teach and to develop out-moded, socially impotent beliefs and attitudes. A standardized training for the teacher has precluded in large measure the development of a forward-looking philosophy of education. And, so far as I can discern, few schools which prepare teachers have developed a philosophy which governs their offerings and their practices. One naturally asks: Can any school reflect a philosophy when the changing social forces make prediction so precarious?

Of course, almost every teacher has read something from the pens of the devoted followers of John Dewey who often

offer a mild and not too difficult dilution of "philosophy." Many of these educators have in no sense penetrated beyond the edges, and thus several philosophies (sometimes diametrically opposed) claim allegiance to and seek justification in the Dewey ranks. An unlicensed freedom is recommended by one group while another group of "creators" extols "freedom" but uses simple rigid objective devices for gauging attainment and growth. The latest fad which is offered as a companion piece to the "project method" is in the form of the numerous books, articles, and yearbooks bearing the label "creative." Thus, we have creative supervision, creative education, creative play and *even* creative administration! One can be reasonably certain that, whenever the word "creative" is used, he will find an alleged disciple of Dewey. I am expecting at any moment now to encounter a creative objective tester! That these panacea makers have little to do with the significant philosophy of Dewey is of course patent; nevertheless their writings are numerous

*Review-discussion of *Education and the Philosophy of Experimentalism*, by J. L. Childs, New York. The Century Company, 1931. Pp. 264.

and their effect, I fear, appreciable.

It is refreshing to find a book which does present the Dewey philosophy with some semblance of the original. Professor Childs has formulated a philosophy of education which relates current educational practice and thought to the pragmatic conception of the way of life. He has, however, accomplished something more than to "explain" Dewey, for he has carefully organized and integrated a philosophy of education. He draws heavily upon Dewey, but he goes beyond the published materials of Dewey in several places.

Dewey's philosophy has been labelled variously "Humanism," "Instrumentalism," "Pragmatism," and "Experimentalism." The latter usage, which Professor Childs employs, has much to recommend it, particularly when we are concerned with the public school as an agency which now must experiment in a changing social order.

This American philosophy has of course depended to a large degree upon the published works of C. S. Pierce, William James, and John Dewey, all of whom represent a somewhat similar school of philosophy. Dewey, building on the writing of the first in logic, and upon the second in psychology, has vitalized the positions, and has merged the philosophical implications with the educative process. Thus, there has emerged an indigenous American philosophy.

Experimentalism is traceable also to Darwin's insistence that we think of the universe as a dynamic organization, not as a static one. Wherever life exists there is activity, and common elements appear in the phyletic range. Adjustment in any species is an experiential process. Thus, growth and development have their origin in experience. Fundamental in the experimentalist's philosophy is the method used. Experience is the basis of growth, and "the kingdom of values is within experience itself." But this philosophy in extolling freedom and in emphasizing universal participating in

the changing order is democratic to an unusual degree. Indeed, Childs and Dewey place radical faith in the "power of common life to develop from within itself adequate goals, ideals, and criteria." From within, it develops also "its own regulative standards." Nevertheless, the experimentalist hopes that the intelligence of men will be "adequate to conserve . . . essential goods in the midst of changing conditions. In any event, the ideal of a people collectively directing their entire experience through the use of experimental procedure is enshrined in the science of Experimentalism." A type of mind is developed in the experimentalist which gives due attention to that which has been already tested (and perhaps proved valid by experience); but it welcomes innovations. "It finds its directions, its ultimate sanctions, within the situations with which it has to deal."

In an orderly fashion, Childs marshalls the significant facts from the experimentalists' writings as they bear upon the educative process. Since space limits my presentation, I shall stress several points which seem to me to have unusual significance in an adequate educational philosophy. At points I have enhanced somewhat the statements of Childs; I have, however, tried to present these points in strict accord with what I believe to be his position.

(1) Values, or directive standards, develop from experience. Experience is precarious in a world of change and uncertainty. Elasticity of demand and considerable freedom to develop individuality are essential if maximum growth is to take place. Fixed, out-moded codes and ends therefore must be abandoned, and we must, through cooperative reconstruction of experience, develop more adequate values. In this process of creation, *co-operative endeavor* is a most important determiner of growth.

(2) One important obligation of education is to preserve and transmit the useful race heritage. But mere transmission of these values would lead to a static

society. Therefore, no vague allegiance to or faith in the goodness of the world or of men can take the place of *active participation in the movement of "natural" and social events*. Effective control over outcomes must be achieved through effort. A basic aim in education is therefore to develop knowledge, habits, attitudes, and skills (techniques) which will make participation the general rule. *Universal participation in education is essential for the best individual and group growth.*

(3) A philosophy which emphasizes a separation of the individual from the group creates an unjustifiable abstraction. The needs of the individual and of the group may well be made congruent at many points. Indeed, direction and stabilization of social forces will develop best if the individual is considered an integral part of the entire social fabric. Furthermore, education, in the broad sense, encompasses the *full age-range of human experience*. Attention is herewith directed toward our obligation of providing for and facilitating growth during the pre-school and adult ages, as well as during the conventionally conceived school ages.

(4) The experimentalist believes that the nature of experience is such that for worthwhile learning to occur, there must be freedom for purposeful activity. "By purposeful activity is not meant mere random activity in response to fleeting impulse. Purposeful activity is controlled, experimental activity." *The primary controls inhere in the subject-matter of the situation of concern rather than in externally imposed influences.* Ends are framed in light of the resources and difficulties which appear in the actual problematical situation which demands the use of intelligence. Between transitive events, connections are seen because the individual is the actively concerned agent.

(5) Mechanical drill and compulsory "learning" of subjects having little or no present meaning should be replaced by the whole-hearted purposive activity that

has a vital grip in the present interests of children. Vital living *now* is emphasized.

(6) Interest and effort are essential in this program but "the genuine principle of interest is the principle of the recognized identity of the fact to be learned or the action proposed with the growing self; that it lies in the agent's own growth, and is, therefore, imperiously demanded if the agent is to be himself."

(7) Nevertheless, growth does not define itself. Original impulses are too vague and chaotic to provide their own effective development. Child activity must proceed under guidance. The child has neither the time nor the opportunity to learn everything by experience. Education, however, is always something more than mere transmission and habituation; it is a way of life which provides for the development of individuality through the use of creative intelligence.

(8) Creative activity is the process by means of which true growth is achieved. Experience involves activity, desire, and motive. Normally, the energizing interest should be inherent in the situation with which one deals. But unguided experience may result in partial piece-meal activity which is of restricted growth value. Effective learning takes place when the child is encouraged to participate intelligently in *whole* units of experience.

(9) Obviously, if purposive activity is significant, a psychology which deals with simple S-R bonds is not only inadequate, but it is totally inappropriate. An atomistic theory of psychology simply does not prove compatible with the essential demands of the experimentalists' *method*. Goals, in terms of highly integrated social patterns, are the consummatory reactions desired by the experimentalist.

Professor Childs has set forth a significant philosophy (perhaps a truly indigenous one) and has indicated its significance for education.

Nevertheless, there are some decided limitations to which our attention should be directed. This book leaves the reader

with little more than a general attitude toward education. One gains, of course, the conviction that education is not its own end, but the author fails to make clear the nature and the type of growth that are the worthy ends. We are told that "growth" is the end of education and that standards for our work must be evolved from within the process of education itself. But only by metaphor and circuitous equivocation does the author define growth. And we are told also that both standards and solutions are to be tested by the consequences they produce! But what are the criteria for evaluating consequences? The ability to effect growth seems to be a criterion. But again we seek the criteria for growth and find only metaphor or paralogism.

Although Professor Childs' book is replete with reference to purposive activity, he fails, in so far as this reader is concerned, to consider the very significant studies of children's spontaneous interests and activities. Herein, I believe, we have an effective basis for providing purposive endeavor. Lacking this kind of discussion, the book seems to me to omit the specific references which would make the work most valuable for teachers.

Despite the fact that differences in ability are mentioned, no reference is made to the significant studies of L. S. Terman, Leta Stetter Hollingworth, and others upon gifted children; K. Holzinger, F. Freeman, Barbara Burks, and H. H. Newman go unmentioned in nature-nurture treatment; and although J. B. Watson and I. Pavlov receive a gesture of acquaintance, there remains untouched much really significant literature upon the physiological basis for learning and educational growth.¹

Of course, with little difficulty Professor Childs scuttles the S-R bond basis of learning. But he fails to show ac-

quaintance with and assimilation of the vast and practically significant experimental literature on mental growth and upon important maturation levels. No mention is made of G. E. Cokhill's work upon *Amblystoma* and of that upon the human foetus; of Lashley (*aside from brief reference to Brain Mechanism and Intelligence*); and W. Hunter, A. Gesell, K. Dunlap, *et al* are not represented. In short, acquaintance with scientific literature is apparently considered unimportant or unnecessary. To me, this is a decidedly important criticism of a book which places its emphasis upon experience and upon growth. The careful student undoubtedly will be distressed by this neglect, since no mere metaphorical or equivocal reference can replace scientific facts.² The obligation of the author is clear at this point for he deals with the educative process, and this should imply knowledge and presentation of the physiological basis for development.

But, if Professor Childs has failed to present a thoroughly documented science of experimentalism, he has nevertheless rendered an invaluable service for those who seek a consistent and practical philosophy of education. I sincerely hope that this fine book will find its way into the hands of the many who *teach*, whether they know or know not why they do so. Reading this volume should create an attitude essential in starting the precarious and important educative process.

1. Cf. in this connection, McGeoch, J. A. "The Psychology of Human Learning: A Bibliography" *Psychological Bulletin*, 1930, 30, V. 62. See also Lashley, K. S. "Basic Neural Mechanisms in Behavior," *Psychological Review*, 1930, 37, 1-24; and Gesell, A. "Maturation and Infant Behavior Pattern" *Psychological Review*, 1929, 36, 307-319.

2. For example, growth is defined as "that process of continuous reconstruction of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experience"—and again, "In order to grow individuals must be given freedom to share in determining the ends for which they are to spend their energies!"



BOOK REVIEWS

Citizens' Organizations and the Civic Training of Youth. By BESSIE LOUISE PIERCE. (Part III: Report of the Commission on the Social Studies, American Historical Association). New York: Charles Scribner's Sons, 1933. Pp. 428.

The school system in a democracy is the happy hunting ground of the propagandists. It would be idle to assert that in the earlier years of our history no such propagandist assaults were made upon the schools as have characterized recent decades. Since the public schools are one of the primary agents for transmitting the mores and since the mores themselves are subject to the phenomena of social change, one need not be surprised to find that the woods abound with plans ranging all the way from capturing the schools for this, that, or the other purpose, to mild indoctrination with patriotism, militarism, and civic pride. Until the Commission on the Social Studies undertook the job, we had no adequate record of the scope and variety of such propagandist activities. This volume, which constitutes Part III of the Report of the Commission, is by no means colorless, but it is a thoroughgoing study of the patriotic, military, peace, religious, business, political, and fraternal groups "as they affect instruction in the common schools of America." The material used in this study has been gathered from more than 200 organizations and, in addition, personal interviews and frequent correspondence with official representatives of many groups rounded out the materials. The analysis and organization of these materials have been carried through with a striking degree of fairness and objectivity. The conclusions of Professor Pierce and the Committee are quite distinct and disengaged from the factual material. A sentence or two from these conclusions reveal the purpose and spirit of the whole investigation. Since the World War "America has witnessed in an unprecedented degree the growth in numbers of [propagandist] organizations and a corresponding expansion of influence of their programs . . . Today their memberships include several millions of American citizens; their influence has grown in the same degree. Indeed, their

efforts have expanded and enlarged until at the present moment they endeavor to direct and control many activities which are civic in character and primarily connected with the education of youth . . . In their use of the schools to carry forward their special interests, groups have attempted sometimes to effect legislation to enforce their will and have resorted to the pressure of public opinion upon the teaching personnel in order to see that there is conformance in the classroom."

It is very clearly indicated by the sponsors of this study that it is not their function to point out the validity of the claims which have been made by these various organizations upon the schools. That would have involved them in the heart-breaking task of judging such organizations as the Daughters of the American Revolution, the American Legion, the Veterans of Foreign Wars, the American Peace Society, the League of Nations Association, the National Council for the Prevention of War, the Masons, De Molay, Ku Klux Klan, Knights of Columbus, Girl Scouts, Boy Scouts, Junior Red Cross, Young Men's Christian Association, Young People's Socialist League, Communist Youth Groups, Rotary, Chambers of Commerce, Woman's Christian Temperance Union, Anti-Saloon League, the Federation of Labor, and others. Perhaps some implication of judgment may be read into the proportionate amount of space devoted to these several organizations. For example, forty pages are devoted to the activities of various public utilities companies, which is far more than the W. C. T. U., the Anti-Saloon League, or even the American Legion receive. A fifty-five page bibliography and an admirable index enhance the value of this volume for every American interested in education and citizenship.—Arthur J. Todd



Scientific Method: Its Function in Research and in Education. By TRUMAN LEE KELLEY. New York: The Macmillan Company, 1932. Pp. 233.

This book represents a series of discrete essays, covering a wide range of subjects,

and not a systematic discussion of scientific method as the title implies. The presentation is at times facile, if not brilliant, and at others dull and boring. The subjects range from a general discussion of scientific method, through measures of achievement and their application in education, the determination of educational goals, the philosophical versus the scientific approach, to culminate in an analysis of the mental traits of men of science.

Professor Kelley's general discussion of scientific method adds nothing to what has been said more eloquently elsewhere except to propose a classification of methods of research which is of doubtful value. His discussion of the obligation of writers to acknowledge credit for aid in research is valuable as a presentation of the consensus of opinion derived from questionnaires, but could easily have been condensed two-thirds without loss. The discussion of the use of the questionnaire which follows makes the common error of failing to differentiate between questionnaires and schedules. The papers dealing with the principles underlying the use of scales in mental measurements and in determining the effects of teaching social studies in the public schools represents the most valuable part of the book since here Professor Kelley is a master of his subject. The essay on the contrast between the philosophical and scientific approaches takes Professor Kelley out of his medium so far as philosophy is concerned, but this is compensated for in a following essay in which he shows keen insight into the dangers involved in making educational procedures subservient to committee and conference rule.

The most readable paper in *Scientific Method* is the final one on the mental traits of men of science. After Kelley's plea throughout the preceding essays for the use of experimental and quantitative methods in research, however, it is somewhat of an anticlimax to find the writer attempting to determine what traits characterize scientists through the analysis of the fragmentary accounts of historical documents. Yet in spite of its deficiencies, to those students in education who possess limited knowledge of the essentials of scientific method and of its applications, this book should find a welcome response.—*Ernest R. Mowrer*



Religion and the Good Life. By W. C. BOWER. New York: The Abington Press, 1933. Pp. 231.

A book on religious education by Dr. W. C. Bower is an event in educational circles.

Recognized as the chief exponent of experience as the basis of the curriculum, Dr. Bower has previously written three books that entitle him to rank as the proponent par excellence of that viewpoint and that have placed religious education theory in the very vanguard of modern educational thinking.

It is well that this book appears at this time, when the whole curriculum of religious education in the churches cooperating through the Educational Commission of the International Council is undergoing refashioning in what is to be known as the New International Curriculum. It is well that leaders in these denominations should know what the chief exponent of the new curriculum means by experience and by religion. Many of them are hesitant as to whether a man can be an adherent of experimentalism in philosophy and a theist in religion. It is this problem that Doctor Bower has faced in this book.

He does not conceive of religion as something tacked on to life, but as the synthesis of all the values of experience: "The unique contribution which religion has to make to the motivation of moral behavior lies in the fact that it lifts a specific response to a specific situation out of its isolation and sets it in the total context of experience." To him, "the guarantee of successful personal integration is to be found in an established and consistent way of life. And this is what religion in its fullest expression essentially is. It is the concretion of ideas, attitudes, and dominant purpose in behavior. Religion finds its expression at the point where the values that it cherishes clothe themselves in action."

If these sentiments were the only ones expressed in the book, a mighty chorus of approval would arise from these anxious evangelical throats. It is doubtful if they will be able to accord unhesitant approval to the underlying attitudes upon which Doctor Bower bases his own exhilarating affirmation of faith.

They will be greatly confused, for example, at Doctor Bower's statement that, "personality is a more or less stable organization of physico-chemical elements, impulses, habits, attitudes, ideas, and purposes, undergoing continuous change." Since "the physico-chemical elements" will cease to be at death, how can Doctor Bower also believe, these hesitant religionists will inquire, that for "the religious person . . . death is an episode in his interaction with a world in which personal values are the highest and most enduring values"? They would be greatly heartened if the definition should add to the concept "undergoing continuous

change" the qualifying concept "as the self-existent Ego, self, or soul reacts toward the experiences of life." But that is the very point at issue—the experimental philosophy resting on the evolutionary principle in biology, psychology, and sociology, including history, has no place for the concept Self.

They will also be confused by the issue raised in the following query and the answer thereto: "Is there then . . . no absolute standard of right and wrong by which one may regulate his conduct? To this inquiry current ethics gives a negative answer.—Absolutes of every sort have been swept away by the dynamic currents of an evolving world and an evolving culture.—In their stead we have a unified world of reality." This confusion will probably increase for them as they read the frequent references throughout the book to "ultimate values," "enduring values," "superhuman resources" etc., nor will it be relieved by the footnote on page 51 which assures the reader that ultimate is used throughout not to describe that which is final, but that which "in the relation to other values, is fundamental."

Perplexity may well be expected also to be stirred by the process by which, it is said, values arise. For it is said that "the modern religious mind . . . sees . . . the world of reality as a process, a movement, a becoming." All we can do therefore is to recognize the inevitableness of moral relativity and adjust according to the best wisdom we have to our environment, keeping in mind the priceless sense of values evolved in the tortuous current of human history.

What the evangelicals will greatly miss in all this is the recognition that, while our concept of values changes and will continue to change, through it all "an increasing purpose runs," and that purpose he will identify as the purpose of God. And they will think that Doctor Bower has sensed this ultimate standard of enduring value in his insistence on the two types of integration which religion in his thesis involves—social and personal integration. Out of Doctor Bower's integration principle arises therefore the abiding, the enduring, the ultimate essence of the religious way of life—the promotion and preservation of personal values universally conceived and applied.

But is this not the Christian gospel individually and socially conceived? Jesus taught the supreme worth of persons and he also taught the relationship of brotherhood based on an ethical Fatherhood of God. Thus an ultimate standard, to be progressively discovered as to its meaning in the

actual experiences men have, does exist, and this fact is implicit in Doctor Bower's conclusions, though not explicit in his reasoned discussion.

And this will bring the evangelical to the necessity of saying that "the world of reality which," as Doctor Bower says, "we as human beings know is the world of our experience" and again "the world of experience is the world of reality for each of us," must be given a possible mystical interpretation and also that, if the good life is to be conceived as an adjustment to environment, God must be recognized as integrally related to that environment. But is not this to join issue with the characterizing concept of experimentalism in philosophy which undergirds the fundamental thesis of this book—the concept that all we need is the racial experience and our own personal experience out of which we are to evolve the value of living?

Be that as it may, there can be only heartiest approval of the conclusions at which Doctor Bower arrives. Religion is functional in all life, in all experience.—*W. A. Harper*

Religious Realism. Edited by D. C. MACINTOSH. New York: The Macmillan Company. Pp. 502.

"Religious Realism as the term is used in this volume means centrally the view that a religious Object, such as may appropriately be called God, exists independently of our consciousness thereof, and is yet related to us in such a way that through reflection and experience in general and religious experience in particular . . . it is possible for us to gain either adequately verified knowledge or a practically valuable and theoretically permissible faith not only that the religious Object exists but also, within limits, as to what its nature is."

The volume of fifteen essays by a group of the leading theistic philosophers of North America, compiled and edited by Professor D. C. MacIntosh of Yale University, presents a varied discussion of religious realism as defined in the paragraph above. In the list of contributors are to be found such well-known names as Arthur Kenyon Rogers, formerly of Yale University, who contributes the opening essay on "Is Religion Important?" James Bissett Pratt of Williams College who writes on "The Implications of Consciousness," Hugh Hartshorne of Yale who presents "An Empirical Approach To a Theory of Character," Henry Nelson Wieman of the University of Chicago who discusses "God and Value,"

George Albert Coe who deals with "A Realistic View of Death," Eugene William Lyman of Union Theological seminary who takes up the question "Can Religious Intuition Give Knowledge of Reality?," Walter Marshall Horton of the Oberlin Graduate School of Theology who presents "Authority Without Infallibility," Professor MacIntosh himself who presents "Experimental Realism in Religion," William Keeley Wright of Dartmouth College who considers "God and Emergent Evolution," et al.

There is of course some divergence of conclusion among such a group of thinkers but their joint efforts present in excellent summary the most invigorating thought in the field. Together they have produced a "meaty" book, one withal not always of tender fibre but whose perusal is fine exercise for the reader's intellectual teeth the while it rewards the spiritual life with such substantial nourishment that is not always to be had in the scanning of volumes of less substantial content. The writers face the thought problems of religion with a frankness and sincerity that is heartening. One lays the book down with an added sense of the reality of religion. It points the way in which religion must move if it is to preserve its vitality and power in the face of the kaleidoscopic changes that characterize the modern age. It is one of the few books that will repay a second reading. If the ministry gave a larger portion of its time to forming the acquaintance of such volumes, church leadership would give evidence of an intellectual at-home-ness in the modern world that would command larger confidence of contemporary life.

The space at the disposal of the reviewer precludes a detailed review of any of the essays that constitute the volume. It will be possible only to mention ever so briefly certain contributions that characterize it. The first essay "Is Religion Important?" by Arthur Kenyon Rogers, is penetrating and incisive in its analysis of the conflicting thought currents that are unsettling the religious life of the western world. He faces the difficulties which they present with open eye and honest mind seeking to cover nothing, but rather to identify the deep-seated truths that he believes are to be discovered underneath the tumult that goes on upon the surface of experience. He carries his discussion forward on a high level until he reaches the conclusion, after taking into account the chief opposing concepts, that when all of the data are in there is as much ground for faith in God as there is for its repudiation and that those who hold the opposite, while being granted freely this

right, must not assume themselves of superior mental fibre to those who cling to a faith in the reality of God.

One of the most profound essays of the entire series is Professor MacIntosh's "Experimental Realism in Religion." Beginning his treatise with the statement: "Religion has a double taproot. It is deeply grounded in our consciousness of reality and our seeking of values," he develops his thesis with excellent technique to the conclusion that: "There is nothing in the adoption of an essentially scientific attitude in religion to prevent one's adding to his scientific knowledge a reasonable religious faith." This religious faith must take shape within the delineations of the world of reality of which man is conscious. And his final conclusion is that when all of the factors of the universe are taken into account to the greatest degree of which man under his limitations is capable, that positing the reality of a central mind, God tends to reduce the areas of mystery and uncertainty. The weight of the discussion throughout is on the side of the reality of a personal God. But one must read the volume to catch its spirit and follow its reasoning. It deserves by reason of its intellectual excellence the careful examination of all students of current religious problems.—A. LeRoy Huff



Case Studies of Present-Day Religious Teaching. By HUGH HARTSHORNE and ELSA LOTZ. New Haven: Yale University Press, 1932. Pp. 205.

The theory of religious education is fully abreast that of general education, in some respects in advance, but the practice lags. This scientific, dispassionate study and evaluation clearly demonstrates the necessity for laboratories of religious education, where practice teaching in religion may be as thoroughly done as in the demonstration schools of the teachers' colleges.

The book demonstrates the superiority of the creative method over the transmissive, but also demonstrates that creative teaching is not a matter of vocabulary, but of art—an art in which many who essay to practice are woefully inefficient judged by the seventeen criteria captions subsumed under the four headings—Respect for Personality, Development through Experience, Facing New Situations, and Provision for Evaluation. The weakest point in the best current teaching is found in the group of captions having to do with evaluation, and yet there can be no truly creative teaching without this all-important step.

It is noteworthy too that the poorest grade of creative teaching is done in the Senior

and Young People's departments of the church school, the departments in which our greatest losses occur. Improve the teaching there and a different story will be told.

This book, printed for the Institute of Social and Religious Research, should be greatly influential in inducing creative teachers to supervise their own work personally or through professional organizations, but especially in inducing seminaries, professional schools and denominational colleges designing to prepare volunteer workers for their church schools to provide for practice teaching in religion.—*W. A. Harper*



The Spirit of World Politics. By W. E. HOCKING. New York: The Macmillan Company, 1932. Pp. 571.

The appearance of a book on such a topic from the pen of one of America's foremost philosophers ought to be hailed with great satisfaction. Of course there will be hard-headed politicians who will scorn it if for no other reason than that it is by a philosopher, a class of persons they are accustomed to lump together with preachers as perhaps well meaning but totally "impractical" and quite unprepared to deal with the "real problems" involved in international affairs. But is the time not long overdue when serious reflective thinking should be brought to bear upon just these problems, and by persons well enough acquainted with the processes of history to be able to see them in their proper perspective? Just because our practical statesmen or politicians are so intimately involved in the realities of given situations they are quite incapable of thinking critically about them, and are likely to take a relatively short-sighted or opportunistic view of them.

This is by no means Professor Hocking's first venturing with the field of political theory, having published *Man and the State* several years ago, but here he is concerned especially with problems arising in the mutual relationships of peoples, and particularly with the relationships of the greater independent nations to less developed dependent or so-called backward peoples. And he does not write from a theoretical standpoint alone. Rather he attempts to make concrete application of his principles to actual problems in the Near East, which he visited in 1928 and studied intensively. He begins his study with an inquiry as to the meaning of *backwardness* since, he says, the dominant nations take it for granted that "backward peoples are and of right ought to be, unfree and dependent states." What is a backward state? Who is to pronounce it back-

ward? Of the three generally accepted measures,—mastery of nature, public morality, and the condition of the common people—he examines and finds the first two valid, but pertinently inquires whether they are sufficient criteria. His answer is no, and he suggests others; the sense of *latency*, and inexhaustible *power to wait*, and a keen sense of the personal element.

Again he raises the question of what constitutes a nation, discusses "nations as born and as made," "The national ego and its egoism" and comes to an inquiry as to the right of self-determination and how that right is to be judged. His conclusion he expresses in the far-reaching principle "that the right of judging the claim of any nation to independence rests with the entire body of independent states at any time existing," and he extends that principle still further in the declaration that "the *continued dependence of nations also concerns every state.*"

In the light of these principles he then examines the mandate idea and its practical outworking in the mandated countries of the Near East, Syria and Palestine, the former to France, the latter to Britain. In the discussion of the latter, political Zionism comes in for detailed attention.

The latter part of the book deals with the philosophy of a world order, the preponderant emphasis being on international ethics; is there a moral code for states?; the way to a political ethics; the role of the League, and the ethics of inequality.

From either of two points of view the book is of value. Certainly no more penetrating inquiry into the ethical problems and principles involved in international relationships has appeared. But likewise from the point of view of the detailed practical problems involved in Egypt, Palestine and Syria it is a contribution, for Doctor Hocking has not only gone into the historical antecedents of the present relationships with great thoroughness, but has in addition, by a first hand investigation among the peoples concerned, brought to the discussion a valuable understanding of the psychological factors involved which, while to a degree imponderable, may, as they usually do in the long run, prove to be the most important consideration in the final solution of these problems.—*Charles S. Braden*



The Origin and Nature of Man. By G. SPILLER. London: Williams & Norgate, Ltd. Pp. 383.

Occasionally a volume appears which baffles, not because of its daring nor its profundity, but possibly because of the broad

circle from which it sweeps its materials and the molds into which it casts its conclusions. The orientation of Doctor Spiller's most recent book is toward biology at one end and social polity at the other. For years he has been interested in Darwin and the general theory of evolution,—indeed, the present volume is dedicated to Darwin's memory; but he has been also concerned with eugenics, race contacts, international relations and moral education. The volume under review may, without forcing the issue, be classified as an essay on human progress. While the title does not imply it, the real thesis of the book has really less to do with the origin and nature than with the future destiny of mankind.

In the process of demonstrating the laws of limitless progress and limitless individual perfectibility, Spiller lays down certain dogmatic findings (which are more than hypotheses): (1) "that the members of all animal species are virtually unable to learn anything from their kind and that, on the contrary, human beings are able to do that to an almost unlimited extent"; (2) that the higher apes are so high that there is no yawning mental gulf between man and his nearest animal relations; (3) that if we discount what sociologists call the culture heritage man "would only be more or less able to improve modestly the equivalent of a paleolithic tool or idea during a life-time."

In developing his thesis he criticizes severely current biology and eugenics and holds that such "biological teaching as to man's place among living beings and men's place among their fellows is not a whit less in monstrous conflict with fact than was the pre-Copernican teaching regarding the earth's place in nature." Having established to his satisfaction the fact that animals are individuo-psychic and man specio-psychic, and having baptized man as *homo specio-psychensis*, he lays down his four laws of change and progress, namely, limitless increase in cultural diversity; limitless increase in variation and limitless progress; limitless growth in co-operation; limitless perfectibility of the individual. His test of progress would seem "a more or less constant growth in improvements tending to satisfy human nature as a whole (i. e., as regards morality, truth, health, and beauty) and humankind as a whole."

While agreeing with the author in his criticism of a scientific outlook which ignores value and purpose in the world and while we accept the validity of the concept of progress, we cannot agree, at least on the evidence presented, that the tendencies which he claims to discover have anything

near the validity of universal and inevitable law. One might well wish that the case could be stated simply in the form of such universals but at the present to do so would almost savor of wishful thinking. A way must be found somewhere between the limitless optimism of Doctor Spiller and the profound negativism of Spangler. And we believe there is such a way and that it is possible actually to test societies and historical periods by certain objective measurements which have their bases in universal human experience. But that is another story.—
Arthur J. Todd * * *

The Minister and the Teacher. By WALTER SCOTT ATHEARN. New York: The Century Company, 1932. Pp. 125.

The contents of this volume were given in 1930 as the Duncan Lectures in the Louisville Presbyterian Theological Seminary. In bold and somewhat over-generalized fashion, Doctor Athearn subsumes Bacon's empiricism, Compté's humanism, Adler's ethical culture, Dewey's pragmatism and Thorndike's functionalism under one category and sets it in contrast with the personalistic idealism, self-psychology, theism, and Christian democracy which he himself espouses.

With unabated zeal the author attacks the Christian colleges and indicts them for their failure to teach religion, Christian sociology and Christian metaphysics and philosophy—whatever these last may mean. He is out to break a lance against "the virus of naturalistic humanism" in general, and the Religious Education Association in particular. Professor Bower as the ecclesiastical organ voice of John Dewey; Prof. E. L. Shaver, as the spiritual shadow of Professor Kilpatrick; Doctor Coe and Prof. Harrison S. Elliott, as remote control agents of Rousseau, are the exponents of a project experimentalism which is anathema to one whose hope is nailed to the mast of the Type Recitation plan.

There are many, in addition to the conservative group for which these lectures were prepared, who will sympathize with the main thesis. The investigations of Lashley; the decline of the doctrine of specific training; and the new approach of men like Harold Rugg of Columbia should give pause to 'the cult of the questers' and to those who are only absolutely sure that all truth is relative. However, together with the excessive simplification, as much to be deplored as the confusion of complexity, one feels that President Athearn has lost some light because of the generating of heat. There is no blurring of the issues in this

book, and no equivocation. We are told that American democracy is committed to a dual system of schools, for neither the parochial school nor the tax-supported institution is satisfactory for the promotion of Christian ideals. At the same time, the absolutistic division of sheep and goats ought to be restricted to parabolic speech rather than to scholarly analysis. It is worth recalling that the Catacombs contain the picture of the Good Shepherd

"And on his shoulders, not a lamb, a Kid."
—W. P. Lemon



Voices of Living Prophets. Compiled by THOMAS BRADLEY MATHER. Nashville: Cokesbury Press, 1933. Pp. 299.

Seeing the Invisible. HAROLD COOK PHILLIPS. New York and London: Harper & Brothers, 1932. Pp. 122.

For Sinners Only. A. J. RUSSELL. New York and London: Harper & Brothers, 1932. Pp. 293.

The compiler of *Voices of Living Prophets* has brought together in this volume sermons by twenty leading contemporary preachers. It is an illustrious group of preachers who have contributed to this collection. They represent the prominent voices of the Christian pulpit in this post-war period. The names of many of the men have become household words in our American home.

The selection of preachers to contribute sermons for this volume was made on the basis of the compiler's favorites. His choices commend his appreciation of great men. There seems to have been no thought of making the group representative with respect to age, denominational affiliation, or national lines. In fact, there are only five Protestant denominations represented. The group is predominantly American with but two English preachers included. The men range in age from forty-four years to seventy-three years with the average age fifty-seven years. Perhaps the list would have been altered considerably if the selection had been made with the purpose of having it representative.

The messages are concerned with vital and constructive religious themes. The sermon standard is of high quality throughout with variations in treatment that characterize individuality of expression and originality of thought.

The title of the volume and the list of preachers led the reviewer to expect a more consistent prophetic note than was found. Evidently the sermons were not selected for their prophetic content. In fact these ser-

mons do not properly represent the prophetic rôle of these preachers. However, the volume is of great significance for the minister and layman as a source of inspirational and challenging preaching.

Seeing the Invisible is an inspiring volume of ten sermons from the resourceful mind of the minister of the First Baptist Church of Cleveland. It is the October volume of sermons of the Harpers Monthly Pulpit.

Reality is not always obvious. The physical senses are inadequate to perceive it in all its aspects. For this reason great areas of reality escape those who do not have other channels open for its realization. These sermons deal with those aspects of reality which are likely to evade those without a spiritual understanding of their nature. This central purpose is pursued through the various topics but always effectively. In each sermon, but with accumulative insight, the reader is brought to appreciate his relationship to the unseen reality as the root of his religious life.

The author is skilled in his art. He makes full use of choice illustrative material to clear obscure and delicate meanings and to impress the implications of truth. The content provokes to creative thinking and the style aids the convincing power of truth. This volume stands comparison with the others which have been published in this series. It is rewarding and will be an inspiration to all who read it.

For Sinners Only is an interesting volume by a member of the Oxford Group. The author is a newspaper man who discovered the Group in his search for religious material that would have news value for his London paper. His views on religious matters seem to have led rather naturally to his acceptance of the tenets and methods of the Group. He writes in an autobiographical strain and weaves into the narrative of his own experience and feelings the stories and incidents which give concrete setting for the teachings and methods of the Group that he wishes to present favorably to the mind of the reader.

This is one of the many books and articles that have recently come to the attention of the public from the members of the Group in an attempt to present the movement attractively through literary channels. This is possibly one of the most successful efforts in this line of approach to the public.

The uniqueness of the movement is to be found in its technique of evangelism, its terminology for conversion, its insistence upon repeated confession of individual sin to the group, its large claim to spiritual

guidance in every experience of life, and its gesture to society.

The movement is orthodox and conservative in its teachings on religious and social matters. A reading of the book and a contact with the Group deepens the conviction that the movement has no great permanent contribution to make to our modern religious life. It stresses too largely the individual and leaves without emphasis the basic social implication of the Christian religion. The Christian who tries to follow intelligently the moral and ethical insights of religion as revealed by Jesus finds the Oxford Group seemingly unaware of, or at least extremely vague concerning the need for the application of ethical principles in our social life.—*R. B. Montgomery*



The Causes of War. Edited by ARTHUR PORRITT. New York: The Macmillan Company, 1932.

Certainly more people today are interested in peace and in the elimination of war than ever before in history. The danger often is that organizations for peace and books about peace tend to become sentimental, therefore merely negative. If we are to make an aggressive drive against war we must cease being sentimental and become practical and political, for *governments* wage war.

This is a valuable book because its purpose is to show the causes that drive governments to battle. The chapters are reports of the various sections of Commission One of the World Conference for International Peace through Religion and amongst the reporters are the following internationally famous men: Sir Arthur Salter, Sir J. Arthur Thompson, Alfred Zimmeran, Frederick J. Libby, and Wickham Steed. They deal with the economic, industrial, racial, religious, scientific, and political causes.

If this book can be widely read it will help very much in what we all feel is so important—the education of public opinion. While many people are demanding peace their numbers need greatly to be augmented, and books of this kind will help.

Certainly all people interested in religion, vitally interested I mean, are under compulsion to work for peace, for, as Ruth Cranston says in the Introduction, all great religions teach "human solidarity, unity of life, interests, destiny—co-operation, instead of competition, as the guiding rule of life. . . They are also the principles taught by every good modern economist and political and industrial authority."

Ministers and professional workers in religious education could greatly help by fol-

lowing some of the suggestions in the article by Mr. Libby. He says: "There is no question that if the owners and editors and reporters of the press in the world decided to use their powers to establish peace they could do it." Why cannot we all urge our local papers to take a positive stand against war?

The chapter by Wickham Steed on the political causes of war is of very great value. That should be read in connection with Simond's "Can America Stay At Home?" The events of the last year in Europe certainly emphasize the fact, Mr. Steed brings out: "Undeniably fear stands foremost among the conceivable causes of war. It enters as largely into the outlook of Germany and Soviet Russia as into that of Poland and France. This removal is one of the major postulates of peace. . . The feeling of insecurity and the fears which it engenders are undoubtedly the strongest potential causes of war in the world."

That by the way is one point at which the United States can help by agreeing to take part in the peace machinery of the world. To enter into consultative pacts and the like will help to remove fear from the world.

Certainly individuals or nations who are interested in the progress of humanity cannot stand idly aside and allow war to destroy civilization. "Taken together the Covenant of the League and the Pact of Paris in renunciation of war form a powerful combination. This combination compels members of the League to admit that for them, at any rate, *neutrality* is dead." And more and more intelligent people are coming to see that war is folly and that it cannot be, it must not be, the supreme arbiter between nations.

I would especially commend to all ministers and workers in religious education the chapters on Race, and Industrial and Labor Influences. They are invaluable.

Many of the causes of war have already been removed. There will probably be no more strictly religious wars. We must now destroy such causes as still exist in the realms of politics, business, and race.—*James M. Yard*



Making the Most of Books. By LEAL A. HEADLEY. Chicago: American Library Association, 1932. Pp. 342.

Independent reading is destined, in the opinion of the professor of education in Carleton College, to play an increasingly important rôle in college education. Its place in self-education is, of course, primary. Yet most of us have not really learned to read. By reading, the author means a series of operations beginning with recognition of

words on the page, recognition of their meanings, speed and accuracy in interpreting them, and proceeding to those of finding in the library the right books and periodicals from which to obtain this or that information.

Considering that many of us do not read as speedily as we might and how clumsily many of us fumble around in a library, often using up the valuable time of assistants, before whom, in the end, we lay our often simple problem, this book should be very valuable. It is, incidentally, a guide to the best general reference books and explains how to interpret the Dewey system catalogues in general library use.

I wish, however, that the author had proclaimed—and I am sure he would allow it—one exception to this doctrine of proper reading. He lays stress on speed in reading—and it is true that the student with long reading lists and a limited time before term ends needs to be able to read quickly, but two whole fields of reading matter—poetry and imaginative prose—are intended to be read slowly. Certain books must be read in what I may call a spondaic frame of mind. Imagine hurrying over (to take a prose example) these words from De la Mare's *Henry Brocken*:

"Surely none hueless poppy blossomed in the darkness of those ruins, or the soulless ashes of the dead breathe out a drowsy influence"

I make the point because, while it is important to be able to read as a means of getting knowledge (Professor Headley's theme), we must not let that importance blind us to the fact that many people who have learned that discipline have not learned the other discipline of letters: to read aesthetically. And until they have, the whole realm of poetry in verse as well as the "numerous prose" of such writers as Sir Thomas Browne, Walter Pater, Walter de la Mare and a host of other writers will be closed to them.—*Llewellyn Jones*



How to Use Your Church. By LOUIS JABINE. New York: The Macmillan Company, 1932.

Every conscientious pastor feels the need of something that will enable the members of his parish to get from the church what it has to give and is eager to give. He sees individuals failing to lay hold on forces to which the Church could help them if they understood how to make uses of its offices. How to bring together the man with his need and the church with its supply for that need is one of the major problems of every pastor.

It is to serve such purpose that this little volume was written. It is a handbook on the church. The author has dealt very frankly and in simplest terms with the difficulties of even the humblest parishioner. He has no misconception about the nature of the problems out of which most of the difficulty arises. He goes with such care into ordinary matters that one inexperienced in pastoral affairs would be inclined to say that he is too elementary. The wise pastor knows that if such instructions are to serve their purpose, they must deal with much which seems of little consequence but which is the beginning of tendencies that prove disastrous to the life of the spirit. Always in dealing with these problems the author is sympathetic and understanding, never patronizing.

This little handbook will naturally appeal most to and have most value for members of the author's own religious preference. A considerable portion of it is devoted to practices and traditions of his own denomination. But the rest will prove of equal value to those of other folds as well. The outstanding chapters, perhaps, are the ones which deal with public worship, and with the suggestions for keeping the church at the center of home and work. It will be a revelation to many a reader to find how church-centered life may really become. It is an emphasis greatly needed.

In this little volume we have a rich personal experience in religious work made available to the public. Many of the things laymen have wanted to know are told by this friendly and helpful little treatise. It is brief—only ninety-six pages—and well arranged. It offers a valuable and convenient means of helping church and member to understand each other better. It should prove fruitful to both.—*Ira J. Houston*



The Cambridge Shorter Bible. Arranged by A. NAIRNE, T. R. GLOVER and SIR A. QUILLER-COUCH. New York: The Macmillan Company.

This, say the publishers, is a "Bible printed, bound, to be read like a book." So, of course, are most other Bibles. But this, in its neat blue cover with gilt stamping, does have a gay and pleasing air, and the attractively printed page, without the intrusive chapter-and-verse division that more than anything else means "Bible" to the average reader, lures one on to read. The price, too, is attractive, for a book of this size (practically a thousand pages) and distinction. It is all the more likely to be read in that its text is for the most part that

of King James, with some use of the British revision of 1881.

The chief feature of the edition, however, is indicated by the word "shorter." The Bible, it seems to many, is too long, at least for busy readers in a busy modern world. Let us have the gist of it and let the rest go. Let scholars of eminence in theology (like Professors Nairne and Glover) and in literature (like Quiller-Couch) go through it and choose out the best for us. Especially must this be done if our children are to read the Bible. For their needs the present editors issued some years ago a brief "Little Children's Bible," then a somewhat longer "Children's Bible," for youngsters up to twelve. Now we have the third in the series, for youth from twelve to ninety-nine, fuller than either predecessor.

But much is still omitted, especially in the Old Testament. The legalistic passages fail almost wholly, as do the darker obscurities, the more obviously unedifying tales, the repetitious narratives (like Chronicles), the less inspired prophets (like Joel, Obadiah, Nahum). The Gospels and Acts appear in full, as do most of the Epistles. But First (which is a pity) and Second (which is a good thing) Thessalonians are omitted, as are First Timothy and Titus. So is Jude (perhaps good riddance) and the lesser Epistles of John. Notable among the excisions is the drastic reduction of the Apocalypse of John, about the detail of which opinions will widely differ.

But of all the excursions in Biblical abbreviation, this seems much the best to date, from both the religious and the literary angle. It may well be that many will read Scripture in this measure and this format who would not read the ordinary Bible, which seems to be gotten up most ingeniously to prevent its being read. We hope so, even if our hope is less than full faith. Until our American scholars issue their shortened version, this work of our Cambridge brethren will certainly hold the field.—Clayton R. Bowen



Our Concern With the Theology of Crisis. By WALTER LOWRIE. Boston: Meador Publishing Co., 1932. Pp. 214.

Tell John. By GEOFFREY ALLEN and RAY MCKAY. New York: The Macmillan Company, 1932. Pp. 221.

This period of chaos and confusion, popularly known as the depression, is giving rise to many religious movements. Chief among these movements, perhaps, is that called after a popular professor of theology at the University of Bonn, Karl Barth.

Barth does not profess to be the leader of a movement. He merely wants to make notations on the time in which we live. Therefore, his theology is called the *crisis theology*. The virtue of Doctor Lowrie's book is the fact that he points out the source of Barth's religious power. This source is Soren Kierkegaard, "the greatest Dane of the nineteenth century." Doctor Lowrie lists 56 volumes in German dealing with Kierkegaard and *one* in English. Indignantly he asks a *propos* of the lack of American and English acquaintance with the great Dane: "In publishing it I call attention to our shame and summon those who are competent to do so to make amends for it. The only amend now possible to me is this accusing bibliography. But for what reason have we so many universities? Is it to insure that studious youth shall be shielded from all contacts with contemporary thought?"

Barth has aroused the interest of all Germany. Pastors and professors are more and more capitulating to his cause. Those who resist write books telling why. Those who agree likewise write books. The American press is almost constantly printing something about him. Conservatives and modernists alike listen to him because he refuses to be labelled or tagged. He rejects any classification. He sits above parties and writes his observations on the margin of our time—which is a "between the times." Doctor Lowrie is right. We ought not to neglect this movement. We need not agree; we need not condemn. Let us write notations too.

In *Tell John*, this is what two English theologians have done. The chaplain of Lincoln College, Oxford, and the vicar of St. Mark's, Birmingham, have in a series of nine brief addresses tried to interpret the movement. Briefly put, they sum it: "If we take a wider view it seems probable that the events of our time are moving us to recognize that we are living in a waiting time. The prevalence of the word 'crisis', and our perplexity as we move between the things which are passing away, for which we no longer have any great enthusiasm, and the things which are coming to be, of which we have no sure knowledge, are signs of a growing consciousness that we live between the ages."—Charles A. Hawley



Through Experience to Faith. By FREDERICK K. STAMM. New York: The Abingdon Press, 1932. Pp. 213.

The author of this volume is pastor of the Clinton Avenue Congregational Church, Brooklyn, New York.

The volume contains ten chapters on as many different phases and problems of the religious life today. Each chapter is a unit and can be read somewhat as one would read a lecture or a magazine article. There is, however, a certain continuity or emphasis throughout the volume in Mr. Stamm's dynamic and functional conception of faith.

A child's religion is a growth process which takes place within the relations of his total environment. It is a certain quality or valuation of life which he unconsciously adopts rather than a process of indoctrination or a choice which he makes in adolescence.

Mr. Stamm believes that the college student of today has a rather wholesome attitude toward religion and life.

"They speak right out in meetin'; youth brooks no shams."

"They are fearless and willing to venture into the unknown regardless of consequence."

"They are the soul of frankness and sincerity."

The popular way in which Mr. Stamm deals with such subjects as "The Plumb Line of Character," "The Hunger for Reality," "Can We Trust God to do the Right?," "The Authority of Jesus in a World Like This," and others should interest laymen as well as professional religious leaders.—S. P. Franklin.



Chapel Readings. Edited By ARTHUR E. BROWN. New York: The Macmillan Company, 1932.

Except for seventeen pages of selected secular readings, *Chapel Readings* comes from the King James' version of the Bible. Each chapter included is reproduced without cut or comment. The four gospels, the Acts, James, I John, Revelations, Ruth, Ecclesiastes, and Daniel are reproduced in their entirety. The first nine chapters of the book of Genesis are included. Twenty-four choice psalms are given a place and seven chapters of the book of Proverbs. These and other selections included are suitable for an emphasis upon the historical, upon the miraculous, upon personal religion, upon mystical experience, and upon authoritative church and book. Among the chapters individually selected, emphasis upon the social gospel is conspicuous by its absence. Nothing, for instance, is included from Amos of social injustice and prophecy of its doom. Among the secular readings nothing at all is included from the sacred literature of other religions.

The book can have but a limited use among those people who emphasize creative

education. It is better to encourage students to seek worship materials related to their own recent experiences. This implies not restricting but broadening the range from which choice is made.—L. S. McDaniel



Select Notes on the International Sunday School Lessons, Improved Uniform Series: Course for 1933. By AMOS R. WELLS. Boston: W. A. Wilde Company, 1932. Pp. 376.

Doctor Wells, long editor of *The Christian Endeavor World*, has won for himself an enviable reputation as a devotional writer who amply illustrates his statements so as to make them clearer and more appealing. As a lesson commentator he also has a reputation for studious scholarship, for painstaking care, for earnestness, and for devotion to the enrichment of the lives of young people.

This series of lessons studies the Gospel of Mark for the first half-year, some of the early leaders of Israel for the third quarter, and the life of Paul for the final quarter. The volume as a whole is equipped with many maps, pictures, diagrams, chronologies, and other helps, as well as bibliographical suggestions. Each lesson, moreover, states the aims to be held in mind for each age of pupil, and deals with the lesson in its setting and quotes the Scripture to go with it. In addition, Doctor Wells makes his own comments, in the form of footnotes and quotes pertinent statements of many authorities on different matters.

Doctor Wells writes from a definitely conservative and sometimes almost old-fashioned point of view, and approaches a teaching task with evangelistic fervor. He pays little attention to recent theories and developments in the field of religious education and does not make use of recent progress in this now more specialized field. He fails to meet the intimate, human needs of the young people themselves, but seems rather to follow the old theory of trying to impart information and trying to tell young people desirable information, rather than seeking to draw them out upon issues which at the time are closest to their experience. In other words, a teacher trained in modern ways could not, and would not, use this material just as it is here presented, for he or she would feel the absence of that which would really mean something personal to pupils. This material needs to be freshened up, adapted to actual needs. The very quotations, while apt and valuable, would be indeed difficult to weave into the average lesson. These notes, therefore, place a

Study and Vacation

may be combined in an attractive and inexpensive way this summer by visiting *A Century of Progress Exposition* and at the same time attending the joint summer session of

The Chicago Theological Seminary
with the
Divinity School of The University
of Chicago

For further information address

THE CHICAGO THEOLOGICAL
SEMINARY

5757 University Ave.

Chicago

heavy burden upon those teachers who use them.

Finally, the manner of arrangement and printing is very bad. Each page is conglomerate—made up of a scrappy assortment of pictures, notes, quotations, and the like—and the type is often too small and insufficiently leaded for space. It makes difficult reading—and even more difficult teaching.

Valuable materials are in this volume, but they do not seem to be presented in the most attractive and useful manner. These great themes need to be related more definitely to modern life and to be brought within the scope of the experience and understanding of the average pupil.—*Richard K. Morton*

How To Be Happy On Nothing a Year. By CHARLES A. DAVID. Indianapolis: Bobbs-Merrill, 1933. Pp. 191.

This book has caused considerable controversy among my friends and the neighbors who have aided me in reviewing it. One man who has been in the ranks of the unemployed for the past two years glanced at the title and said that it positively sounded silly to him. He thought that it was a practical book on economics, seeking to solve the depression.

A lady with Christian Science tendencies was most enthusiastic as she read: "In a world where there are people, in a world where there are flowers and birds and animals and mountains, in a world where there are friendship and love, in a world where there are changing seasons, in a world where there are problems to be solved and hundreds of books to be read, I will not be unhappy" (p. 31).

Personally, I was going to review the book as a contribution to the growing problem of leisure, for here was a man who considered laziness a virtue. He found the most interesting things to do when there was nothing to do. After due consideration, however, I was inclined to agree with the janitor who remarked, "That writer has a sense of humor."

No, this is not a book on economics or self-help psychology. It should not be classed as a book revealing the psychology of escape from reality. Rather, it is a group of autobiographical essays on simple everyday life, written in a friendly, humorous style. Some of the chapter titles indicate the desire of the author to find happiness in the simple experiences of nature and daily life: "My Curious Assortment of Friends," "Back Yard Comedies," "It's Never Too Hot For Me," "Learning From the Birds," or, "Tell It To the Trees."—*W. Ryland Boorman*

Improving the Small Church School. By GEORGE VOIRES MOORE. St. Louis: The Bethany Press, 1932. Pp. 172.

The small church school, which also means to a large extent the rural school, has been greatly neglected in the literature of modern religious education. Nevertheless, the average church school, where the operation of religious education in the Protestant churches actually goes on, is less than 100 in size. Professor Moore has rendered a definite service to these smaller schools by showing them the opportunity they have as educational agencies and by putting at their disposal suggestions regarding their improvement in the light of our best educational knowledge.

The author writes not only from a theoretical point of view, but from the point of view of one who has had years of practical supervisory experience with small and rural schools as a field supervisor. His knowledge of the problems of the small school is accurate, first-hand, and detailed. His attitude is wholly sympathetic.

The author's approach to the improvement of the small school is that of helping the workers themselves to analyze the process in which they are engaged, to locate the specific points of difficulty and opportunity at which concrete improvements should be undertaken, and experimentally to undertake these improvements. This is now recognized as the most fruitful method of supervision.

The book is well written. It is admirably adapted to the audience for which it is intended.—*William Clayton Bower*

In writing to advertisers please mention RELIGIOUS EDUCATION

Tower Legends. By BERTHA PALMER LANE. Illustrations by Rosamond Lane. Lord. Boston. The Beacon Press, Inc., 1932.

The Donkey of God. By LOUIS UNTERMAYER. Illustrations by James MacDonald. New York: Harcourt, Brace & Co., 1932.

The visiting lecturer was introduced with remarks to this effect: "She has written many books for children, books chuck full of information. Children reading them will receive an education in facts."

I felt rather sorry for the children that are being given books—not in order that they may delight in reading—but in order that they may stuff their little heads with hard facts. Facts can always be found in encyclopedias; joy, and life and awareness, only in books that come from the pen of the creative artist. There is no danger of modern children missing a normal quantity of information. There is danger that in our machine dominated age, they may miss education in the colors and rhythms of life.

Both Mrs. Lane and Mr. Untermeyer have come to the rescue, each with a collection, half fact, half fancy, of charming legends. Here are two books that have been written so skillfully that grown-ups will find it difficult to resist their appeal. And that I think is the best recommendation of any book that has been written for children.—*Eleanor B. Stock*



The Aonkah Annual of 1932. By MICHAEL ALPER and JAMES WATERMAN WISE, Associate Editors. American Student Zionist Federation, 1932. Pp. 805.

This huge volume comprises a collection of papers, essays, bibliography, some of which had been printed before and others of which appear here for the first time. Since The Student Zionist Federation dedicated the book to Justice Brandeis a portion of the work is devoted to greetings to this liberal occupant of the Supreme Court Bench. The remainder of the work deals with numerous combinations on the various aspects of Zionism, Palestine, American Jewry and Hebrew Literature. For the student to whom most of the material is inaccessible or even strange, this tome will prove of great service. For the general reader, it will likewise be a handy book of reference. The names that appear as authors of this gigantic symposium are for the most part guarantees of excellence.—*Felix A. Levy*

In writing to advertisers please mention RELIGIOUS EDUCATION



There is a Hotel in
NEW YORK
That allows a SPECIAL RATE
to EDUCATORS and CLERGYMEN
from all over the World

A HOME IN THE HEART OF
THINGS
Near Largest Department Stores ...
Convenient to Theatres ... Opposite
Famous Churches ... In the midst of
the city but away from the Noise.

Largest Hotel Lounge in New York ... Educators
Room ... Library ... Radio Rooms ... Coffee Shop

A Recommended Hotel
1000 ROOMS WITH BATH
For One From For Two From For Three From
\$2.50 \$3.50 \$4.50

PRINCE GEORGE HOTEL

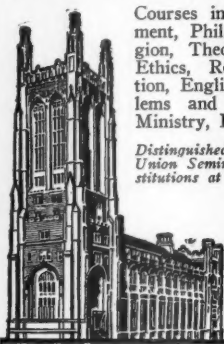
Fifth Avenue and 28th Street
NEW YORK

ALBURN M. GUTTERSON
MANAGER

Study This Summer at UNION THEOLOGICAL SEMINARY

6 Weeks—JULY 10 to AUGUST 18

(in the Summer Session of Columbia University)



Courses in: New Testament, Philosophy of Religion, Theology, Christian Ethics, Religious Education, English Bible, Problems and Work of the Ministry, Preaching.

Distinguished Faculty from Union Seminary and other institutions at home and abroad.

ANNUAL CONFERENCE for Ministers and City Church Workers—July 10 to 21. Noted Leaders from the Faculty of the Summer Session.

Send for Courses of Study and Full Information
DIRECTOR OF SUMMER COURSES
3041 Broadway, New York

The Verdict of the League; China and Japan in Manchuria. By MANLEY O. HUDSON. Boston: World Peace Foundation, 1933.

What is the significance of the verdict handed down by the League of Nations in the case of China and Japan? Has it proved conclusively the futility of peace machinery or has it indeed created a foundation for more adequate planning towards world peace?

In an effort to provide a basis for a considered opinion on this all-important question, the World Peace Foundation has published under one cover pertinent documents with notes and a critical introduction by Manley O. Hudson, Professor of International Law at Harvard Law School.

The introduction consists of a brief but well-rounded review of Sino-Japanese activities during the seventeen months preceding the adoption by the Assembly of the Report of February 24, 1923, followed by an estimate of each major element in the whole picture of the efforts of the League of Nations to respond to China's appeal in 1931.

Professor Hudson's appraisal of the method of the League which "remains the one alternative to international anarchy before the

world" should be of value to all interested in the immediate problem of solving the difficulties in the Far East and in the greater problem of better insuring world peace.—*Henry Noble Sherwood*



Jesus After Nineteen Centuries. By ERNEST FREEMONT TITTLE. New York: The Abingdon Press, 1932:

A Study of Jesus' Own Religion. By GEORGE WALTER FISKE. New York: The Macmillan Company, 1932.

At the end of last semester I asked a class studying the life and teaching of Jesus to hand in a written report on the books found to be most helpful in relating the teaching of Jesus to modern life. The two most helpful books by unanimous vote were those noted above by Tittle and Fiske.

Doctor Tittle's *Jesus After Nineteen Centuries* is a sort of unconscious reply to Prof. Shirley Jackson Case's *Jesus Through the Centuries*. The former is the work of a prophet, the latter of a cloistered scholar. The latter could have been written by St. Chrysostom during the time he dwelt as a hermit in the desert, the former when he was delivering his *Homilies on the Statues* to a fearful city. We need both prophets and cloistered scholars. But the present hour demands the prophet.

Doctor Fiske's book is also prophetic. In fact, each author seeks to do about the same thing: to prove that the principles of Jesus alone can save us from chaos and despair. At the end of his opening chapter on "Has Civilization Outgrown Jesus Christ?" Fiske says: "Who shall be the savior of our age from its philosophical pessimism, its materialistic selfishness, its banal externalism, its worship of mechanism? It is Jesus or nobody." This is Doctor Fiske's text and his book is the elucidation of it. It is likewise Doctor Tittle's text.

As I write a copy of *The First Church Review* lies before me on my desk. One of my students, a former parishioner and an ardent disciple of Doctor Tittle, brought it to me. In it, I am thankful to say, is a note of appreciation by Dr. Tittle's official board of his prophetic work. It seems that there are yet those who fear the prophets; but, there are also those who, in this day of changing values, begin to see the need of prophets.

I hope I have said enough to send you all to a careful and thorough study, not only of these two books, but of everything that comes from these two modern prophets, Tittle and Fiske.—*C. A. Hawley*

In writing to advertisers please mention RELIGIOUS EDUCATION

